

BRAHMA SUTRA

CHAPTER 4

1st Pada

1st Adhikaranam to 14th Adhikaranam

Sutra 1 to 19

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Sutra 1 :

आवृत्तिरसकृदुपदेशात् ।

Avrittirasakridupadesat

The repetition (of hearing, reflection and meditation on Brahman is necessary) on account of the repeated instruction by the scriptures. [4 – 1 – 1]

- Do it once if Shastra does not say how many times.

Example :

a) Prana Ananmya :

- Do Pranayama – Once

b) Prochya :

- Do Prokshanam – Once.

c) Darbeshu Asinaha :

- Sit – Once

d) Akshatam :

- Do – Once, Wherever Veda Vidhi, do once to produce Adrushta Phalam.
- Srotavyaha, Mantavyaha, Nididh Yastavyaha...[Brihadaranyaka Upanishad : Chapter – 2 – 4 -]

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇām kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṁ priyaṁ bhavati, ātmanastu kāmāya vittaṁ priyaṁ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṁ bhavati, ātmanastu kāmāya brahma priyaṁ bhavati | na vā are kṣatrasya kāmāya kṣatraṁ priyaṁ bhavati, ātmanastu kāmāya kṣatraṁ priyaṁ bhavati | na vā are lokānām kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānām kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānām kāmāya bhūtāni priyāni bhavanti, ātmanastu kāmāya bhūtāni priyāni bhavanti | na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavati, ātmanastu kāmāya sarvaṁ priyaṁ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaṁ maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

- Tavyaha = Shastra Vidhi, Sutra

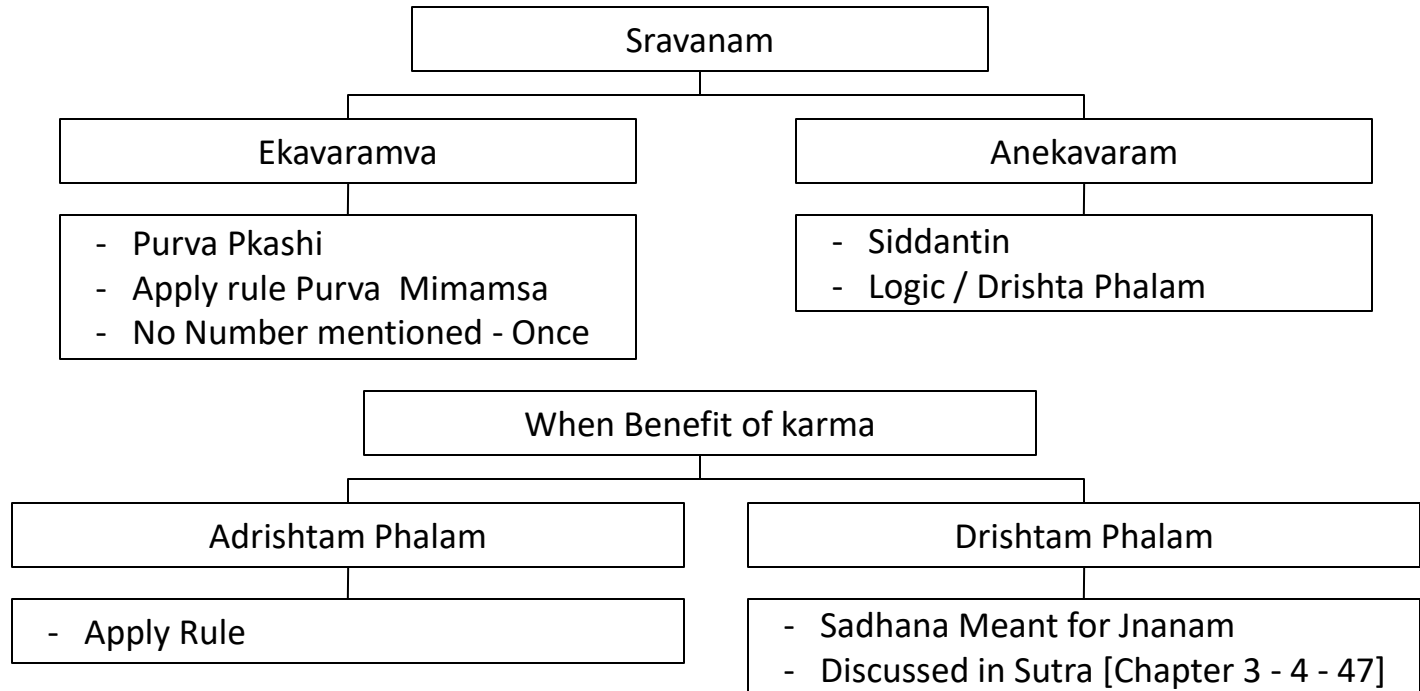
सहकार्यन्तरविधिः
पक्षेण तृतीयं तद्वतो विध्यादिवत् ।

Sahakaryantaravidhiḥ pakshena tritiyam
tadvato vidhyadivat

There is the injunction of something else, i.e., meditation, cooperation (towards knowledge) (which is) a third thing (with regard to Balya or state of a child and Panditya or scholarship), (which injunction is given) for the case (of perfect knowledge not yet having arisen) to him who is such (i.e., the Sannyas in possessing knowledge); as in the case of injunctions, and the like. [3 – 4 – 47]

Angi	Anga
- Atma Darshana Vidhi	<ul style="list-style-type: none"> - Sravanam / Mananam / Nididhyasanam - Niyama Vidhi - Pandityam, Balyam, Mounam. - Brahman Jingyasa

- How many times Gita / Upanishad / Brahma Sutra / Upadesha Sahashri, Panchadasi.
- This Vidhi Produces Adrishta Phalam or Drishta Phalam?
- Debate in This Adhikaranam.



Do I have Jnanam, Ajnanam?

- Happy, Unhappy? Raaga, Dvesha?
- You alone know your mental condition.
- Sakshi Prasidda Siddham, My own Sakshi Chaitanyam reveals to me my mental conditions.
- Brahma Jnanam – Prameya – Subject different.
- It is Pramana Janya Vritti rupam, with or Without doubt – I Know.
- Jnanam = Pratyaksha Siddham, Drishta Phalam.
- How Much Should be done, decided by Seeker not Guru or Veda.

Example :

- Purva Mimamsa, Drishta Phala Vishaye.
- Repetition of action Decided by Person and not Shastra.

Example : Vidhi :

- Vriheen Ava hanti, Vrihi Avagatha Vidhi..Before Yaga – Prepare Grain.
- Get Paddy – How to Dehusk, not use machine, Pound by Mortar and Tassel till you get grains Separated.
- How many times pounding not specified.
- In Prokshana Avahana Vidhi, Number of times not Specified.

Purva Pakshi :

- Follow Purva Mimamsa Rule.

Purva Mimamsa :

- Pounding is Prescribed for Adrishta Punyam like Prokshyam or Pranayama.

Siddantin :

- Pounding is for Drishta Phalam of Separation of Grain from Paddy.
- Vithushi Karma Phalam, Dehusking is the result, Drishtam.
- Shastra will not and need not say how many times, until Dehusking is complete by Looking.
- Similarly Sravanam / Mananam / Nididhyasanam, not for Punyam, result after death - Not Adrishta Phalam.
- Jnanam is Wisdom, knowledge intended.
- Whether I know or not, whether Sruti teaching a fact for me or not, I know.
- Known subject matter, fact for me.
- I am free of Body and Mind say from innermost heart – Not just quoting Guru (Iti Guruvadati) but a fact.

Not Jesus Says :

- 'I and father are one', Till fact for me continue Sravanam / Mananam / Nididhyasanam.
- Purva Pakshi : Ekavaram, Siddantin : Anekavaram
- Till you say I am free here and Now, Avritti – Repetition should continue.
- Sravanam / Mananam / Nididhyasanam – 3 Names not 3 Totally different exercises – Same one exercise.

Common Factor :

- Brahman Pratyaya Avritti. Repeat thought Centred in Brahma Atma Pratyaya(Thought) – Avritti(Repetition)
- Sravanam - Upakramou, Upasamhara, Apoorvata Abhyasa etc, Artha Vada.
- Shastras Tatparyam Brahman – Atma Aikyam.
- I am whole, I am whole I am free all the time.

Mananam to remove obstacle :

- To have a thought I am free here and now.
- No obstacle for entertaining thought because it's a fact
- Any system, questioning entertainment of thought, I keep Negating.
- If Advaita system says – You will be free later – Reject – say now I am free.
- All the time, Aim : Saying I am free.

In Mananam Avritti :

Yoga Shastra Nivritti :

- Vritti Nirodha
- Removing thought is aim.

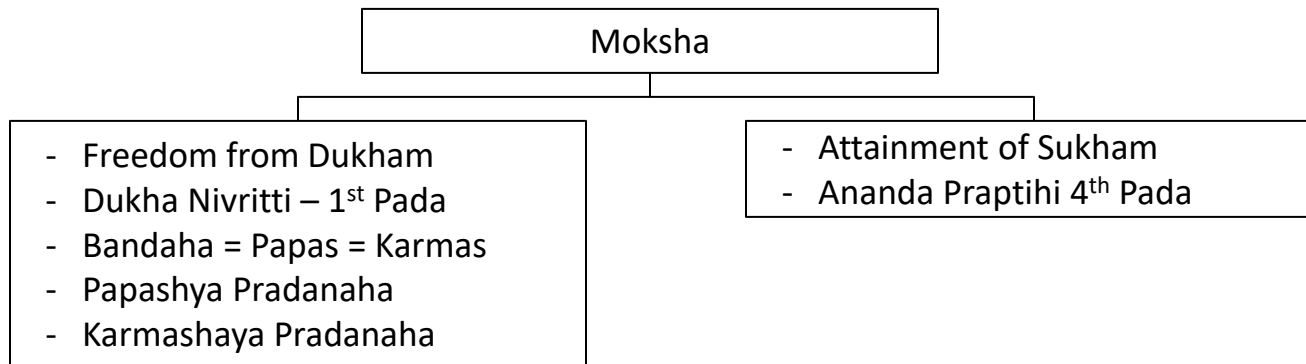
Vedanta :

- Vritti Avritti – is Aim, maintain thought I am free In spite of setup.
- Sravanam / Mananam / Nididhyasanam – Commonly called Brahma Atma Pratyaya Avritti.
- Do it, till it is a fact, What is Pramanam? Sruti sakrutu Upadesha.
- Sruti Asks Students to do Brahma Pratyaya Avritti.

Lecture 341

Chapter 4 :

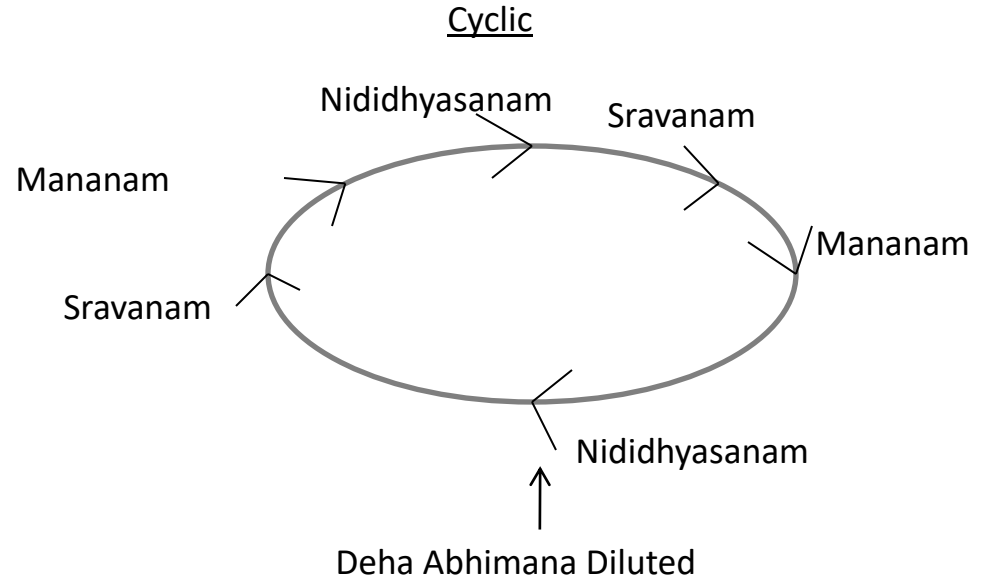
- Phalam of Saguna, Nirguna Jnanam is Jeevam Mukti, Videha Mukti, Krama Mukti.
- 1st Chapter – 1st Pada, Bandha Nivritti of Moksha



- 1 – 8 Adhikaranams – Part of 3rd Chapter – 4th Pada... Sadhanas continued.
- Tiritiya Adyaya Seshaha..
- 1st Adhikaranam - Sravanam / Mananam / Nididhyasanam, Once or many time.
- Eka varam Va or Aneka Varam Va, Aavritti Adhikaranam.
- Vyasa says - Sravanam / Mananam / Nididhyasanam , must be repeated – Avritti.
- Not Linear process but cyclic process.

Linear Process :

- Sravanam → Mananam → Nididhyasanam



- Vedanta has more meaning, relevance, impact, results in 2nd time Sravanam.
- Same subject – “Aham Brahman Asmi” different dimension because mind of listener more refined now.

Pramanam	Prama	Prameyam
<ul style="list-style-type: none">- Shashtra Vakyam- Same	<ul style="list-style-type: none">- Jnanam- Same	<ul style="list-style-type: none">- Brahman- Same

- There is difference in knower Pramata - Variable, Crucial, factor.
- Aham Brahma Asmi asserted again, No difference between last time and 1st Aham Brahman Asmi.
- Jnane Bheda Nasti, Parantu Bheda Eva Bhati.
- Sruti Pramanat, Aavritti Kartavyaha.

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Brihadaranyaka Upanishad :

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहुच्छब्दान्, वाचो विग्लापनं
हि तत् ॥ इति ॥ २१ ॥

tameva dhīro vijñāya prajñāṃ kurvīta brāhmaṇaḥ |
nānudhyāyādbahūñchabdān, vāco viglāpanaṃ
hi tat || iti || 21 ||

The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech. [4 – 4 – 21]

- Qualified student should gather knowledge and thereafter not leave.

c) Mundak Upanishad :

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५ ॥

yasmindyauḥ pṛthivī cāntarikṣamotaṃ manaḥ saha prāṇaiśca sarvaiḥ |
tamevaikaṃ jānatha ātmānamanyā vāco vimuñcathāmṛtasyaiṣa setuḥ || 5 ||

Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart he moves, becoming Manifold. Meditate on that self as Om. Godspeed to you in crossing to the father shores beyond darkness. [2 – 2 – 5]

- Sunlight, heat of sunlight penetrative, intense in India, Australia due to difference in Atmosphere, skin Affected, difference in medium through which it travels.
- Through Antahkarana Medium Vakyaṃ penetrates knower.
- Mind medium different textures, qualities.
- Sravanam / Mananam / Nididhyasanam for Pratibimba Nivritti
- Vakyaṃ is for Prama Utpatti.

Obstacles :

- Pramana, Pranyaya Asambavana, Viparita Bavana, Rupa Pratibandha Nivritti.
- Vakyaṃ – “Tat Tvam Asi” gives more impact when mind more resigned.
- Vyasa Emphasises Avritti.

General Analysis Over :

- Avritti is required, Brahmatma Pratyaya Aavritti, Aham Brahma Asmi – Aikyam Avritti.

Pramanam :

- Sruti Emphasises Aavrti.

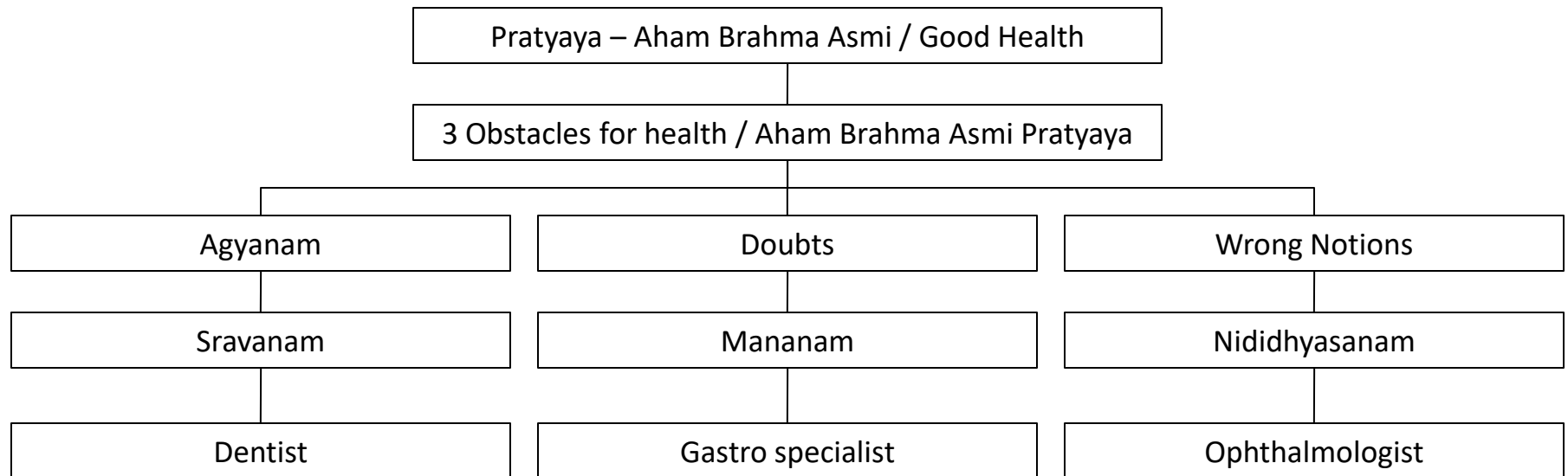
3 Separate Words :

- Srotavyaha – Sravana Rupena
Mantavyaha – Manana Rupena
Nididhyasitavyaha – ‘Nididhyasanam’ Rupena
- “Aham Brahma Asmi” – Pratyaya Aavriti common.

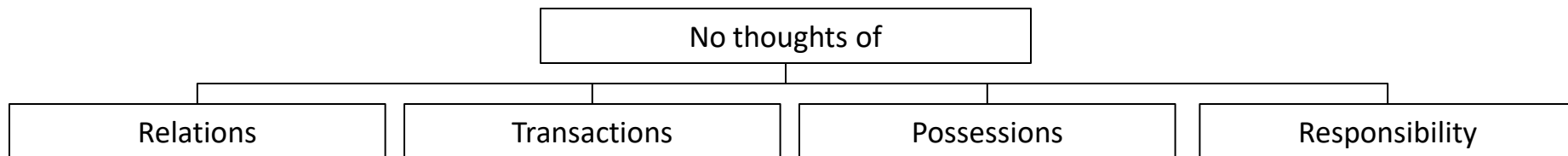
Pratyaya Rupena

Why 3 Words?

- In each exercise Remove, Different obstacles – for Pratyaya



- Sruti insists on remaining in Jnanam called Nishta.
- Knowledge in intellect but allowing knowledge to percolate into every thought of yours.
- Every response in life's situation should reflect Vedantic Background.
- Vedanta should loudly declare what I understand.
- It does not happen by understand but soaking in understanding which is called Nishta.
- Shankara translates Nishta as Sanyasa.
- His aim is not Sanyasa but being in Vedantic Atmosphere as much time as possible.
- Sanyasa gives conducive Atmosphere.



- Is definition of Sanyasi, implied meaning – Mind is always in teaching Mode - Aham Brahma Asmi.
- Pragyam Kurvita – General Analysis over.

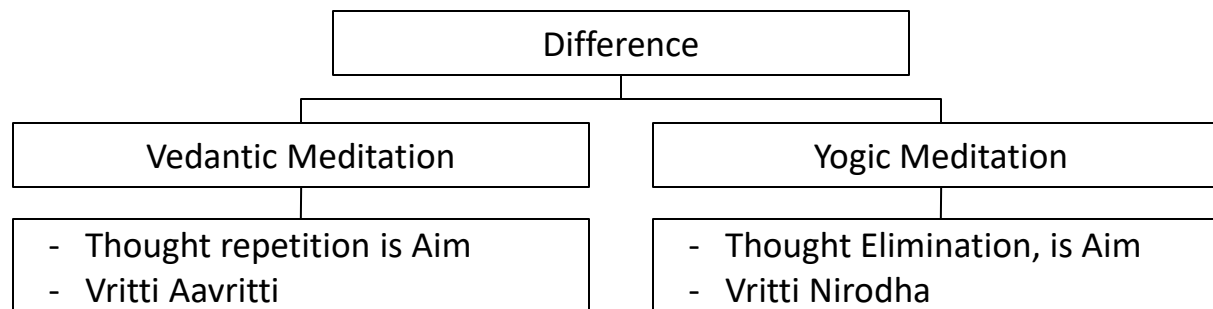
Word Analysis :

a) Aavriti :

- Repetition (Thought) of Brahma Vritti, Brahma Pratyaya Avriti is to be done.

Asakrutu Upadesha :

- This is known from repeated scriptural injunctions, prescriptions.



Not :

- Vritti of Son, business, the world, replace it with Avritti of Aham Brahma Asmi.. Aikyam Vritti – Avritti.
- Nirvikalpa Samadhi Meditation in Vedanta is also Vritti – Aavritti.
- Clue in this Aavritti.
- Sravanam / Mananam / Nididhyasanam / Samadhi has thoughts
- Vedanta does not question possibility of thoughtless state, May be there but not part of Vedanta Sadhana.
- Nothing to do with Sravanam / Mananam / Nididhyasanam.. Vritti Pravaha.

Kartavyaha :

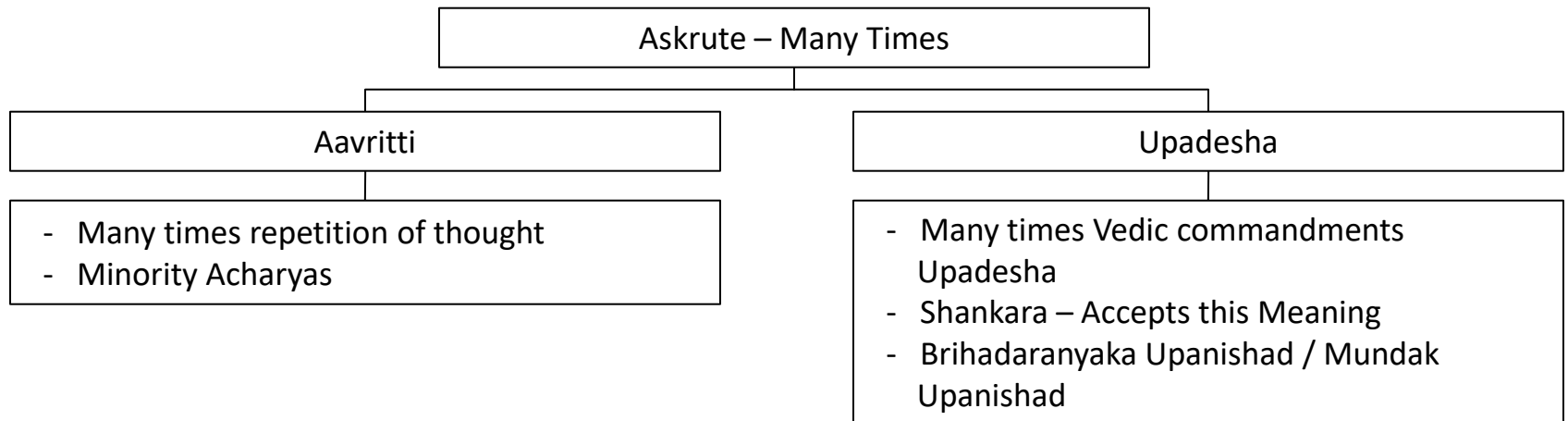
- Aavritti has to be done

Asakrutu :

- Many times.

Upadesha :

- Injunction, Vedic Commandment Vidhi, Hetau Panchami. Veda Vidhe Satwa. Acharyas have different opinions.



Shankara :

- Many times need not be said. Avritti means do it repeatedly
- Has inbuilt many times, need not use Asakrutu for Avritti.

Sutra 2 :

लिङ्गाच्च ।

Lingaccha

And on account of the indicatory mark. [4 – 1 – 2]

General Analysis :

- Another support for Brahman Pratyaya Aavritti.
- Another supportive reason – “Lingam”

Previously – Sutra 1 :

- Sruti Pramanam – Srotravyaha, Shad Pramanam – Sruti, Linga, Vakyam.
- Lingam is indirect indicator, clue, indicates repetition.

Chandogyo Upanishad :

- 8th Section to 16th Section 9 times Tat Tvam Asi..

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 9 – 4]

- “Sat Vidya” – Once Sufficient – Why 9 Times? – Why 8 examples?
- 8 Different obstacles – Shankaras commentary.. Which obstacle removed in each section – In commentary.
- Aham Brahma Asmi – Pratyaya one.

Example :

- 1 – Bee / 2 – Ocean / 3 - Tree / 4 - Tapta Purusha/ 5 - Gandhara Purusha/ 6 - Lavana/ 7 - Laya.
- Svetaketu, Listen to Vedanta Repeatedly.

Word Analysis :

- LINGAAT Cha

a) LINGAAT :

- This is known from Scriptural clue.

b) Cha :

- Also, Brahma Pratyaya Avritti to be done is known.

Significance :**a) LINGAAT :**

- Scriptural Linga, Chapter 6 – Tat Tvam Asi, Avritti / Abyasa.
- Nava Vara Abhyasa Lingam Bavati, Pramanaat - Hetau Panchami.

b) Cha :

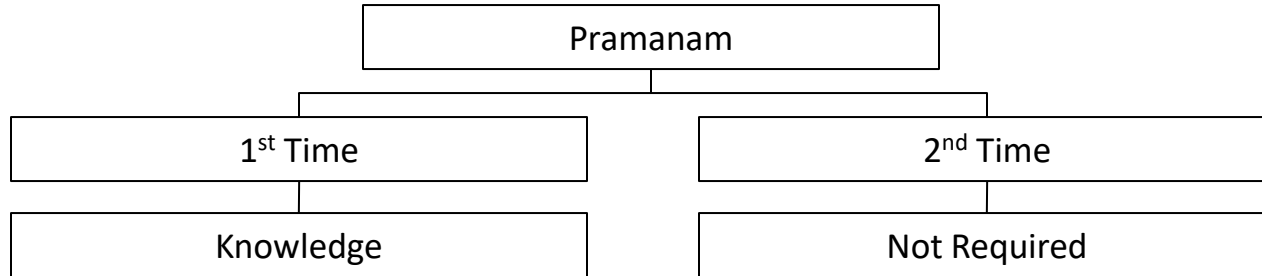
- Correcting 2nd Sutra

Significant commentary by Shankara in Verse 1 + 2 :**Raises Purva Pakshi :**

- What is the benefit of Aham Brahma Asmi Avritti?
- When it is dealing with Jnanam, Pramana Vrittya Avrittya Kampalakavati.
- By Repeating Thought – Object is not going to improve.
- Brahman not going to improve, Brahman Jnanam also can't improve.
- Knowledge is true to object, Brahman / Jnanam / Moksha – Can't improve.

Why repeat Aham Brahma Asmi?

- If for Generation of Knowledge, one time generation of Knowledge, One time Pramana Vritti does not produce Knowledge, How Knowledge by Repetition.
- How if one Tat Tvam Asi can't Produce Knowledge, How the Second one will produce knowledge?
- Pramana Vakyam Avritti, Karthum Kim Prayojanam.



- Upasana – Repetition useful because it is karma.
- Increases efficiency of Karma, Repeat Rama – 108, 1 cross times – More Punyam.
- Rudram, Maha Rudra, Ati Rudram, Karma Aavriti – Punyam increase.

Why Avritti in Jnanam?

- Green Clip - will not become greener clip if I keep looking at it.
- Agyana Nivritiyasha Pramana.

Vyapara Aavritti Kim Arthaha? Illogical?

Answer :

- Avritti is Necessary even though Jnana Vritti because of Sruti, Yukti, Anubava Pranabyaha.

a) Sruti :

- Vyasa Srotavayaha..

b) Sruti Linga :

- Tat Tvam Asi – Nava - Vara Kruta Abhyasa.
- Jnana Vishaya karma also Avritti has Prayojanam.

Anubava :

- To gather knowledge from Book, Article, read repeatedly.
- Gather Complete Knowledge, Nahi Drishte Anupapannam Nama.
- Repeated Reading gives clarity is fact proved by experience – In both material and Spiritual Knowledge.
- Once experienced as a Fact, don't logically Negate a fact.
- Use Logic to support a fact, not negate a fact.
- Listen Tatvabodha – Again, 26 Years 15 Times Gita Repeated inside, impact increased.

Logic :

Purva Pakshi :

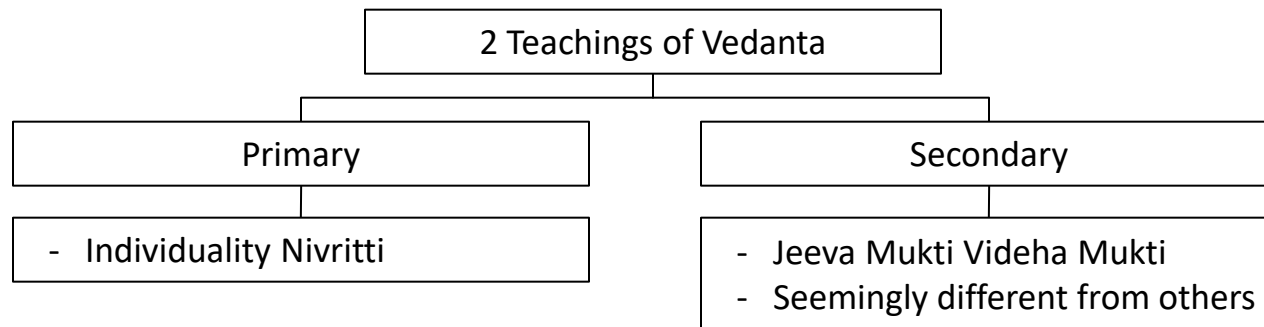
- Worldly knowledge has several Aspects, parts.
- Look at clip, batsman, Bowler get more detailed knowledge.
- Prameyasya Amshatvat, useful, Brahman has no parts, No Top, Bottom.

Niramsha Brahman – Vishaye Kimartham Avritti?

Shankara :

- I also think! Misconceptions regarding Brahman many.
- Adhyastha Vishaya Bavaha Santihi. Superimposed False Features on Brahman.
- | | |
|--------------------------------|--------------------------------------|
| • Jeevatva Superimposition | } Divisions are Misconception, False |
| • Ishvaratva Superimposition | |
| • Prapanchatva Superimposition | |
- Jiva – Sthula / Sukshma / Karana Shariram / Atma?
- Prapancha – Sthula / Sukshma / Karana / Atma?
- Nimitta or Upadana Karanam? Tat Padartha / Tvam Padartha Adhyasa, All are Adhyasa.
- In each Sravanam Particular Adhyasa Eliminated.

- Adhyastha Aneka Amsha Satvatu, Ekaikam Avritti Drava, Ekaika Amsha Nivartyathe.
- When Misconceptions go away, clarity comes more and More.
- Aham Brahman Asmi Knowledge Same. Clarity born out of Removal of Adhyasa.
- Logically Avritti Required for Adhyastha Aneka Amsha Nivrittyartham is Avritti.
- Required for Para and Apra Vidya.
- Avritti = Commandment, Vidhi As in Karma Khanda, Jnana Khanda gives Vidhi.
- Do kept in mind for any Vidhi, Vidhi exploited by Purva Pakshi
- Karta comes into picture, Kartrutvam comes into picture.
- It Appears as if Vedanta accepts Kartrutvam as a fact.
- Seems to support Karta and Kartrutvam.
- Without that Veda can't Propose injunctions.
- Vedanta has comes to negate Doer.



- Don't get attached to secondary and ignore primary.

Sutra 2 :

लिङ्गाच्च ।

Lingaccha

And on account of the indicatory mark. [4 – 1 – 2]

Aham Brahma Asmi Pratyaya – Deliberately repeated in form of Sravanam / Mananam / Nididhyasanam.

Brahman Pratyaya Avritti to be done.

Upadesha :

- Indicates Sruti – Srotavyaha.

Anubava Pramanam :

- Our Experience to gain knowledge through Laukika or Vaidika Shabda, requires application of Mind repeatedly.
- Read Article – 1st Time, Comprehensive idea Grasped.
- Require repetition if Subject is deep and has to work against Misconceptions.
- 3 Important features of Vedanta are contrary to our thinking.

a) Brahma Satyam :

- Don't see hear Nirguna Brahman, it is only reality.
- Can't Visualise, objectify in any manner.

b) Jagan Mithya :

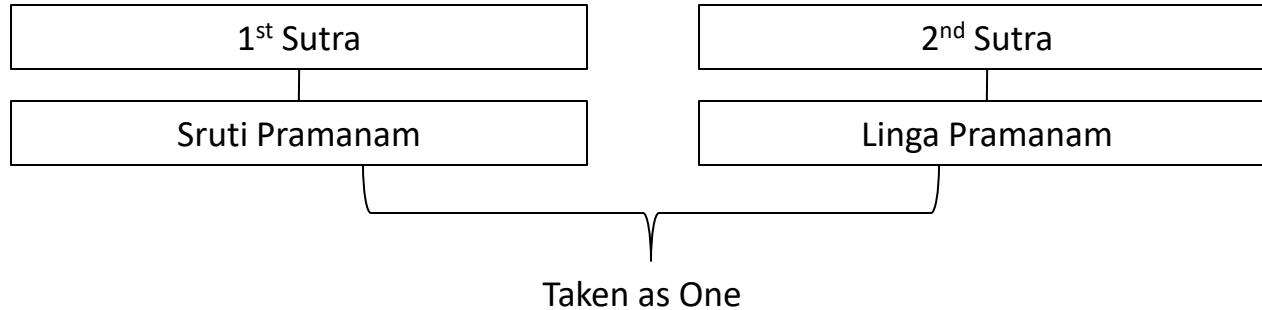
- World constantly experiencing Victimising me, confronts me with news items. It is Mithya.

c) Jeeva Braheiva Na Paraha :

- Ever free absolute Brahma you are, You Sympathise with lord, Scriptures, Guru.
- Do not accept because of Strong Prejudices, previous Janma Vasanas. Knowledge does not Penetrate.

Purva Pakshi :

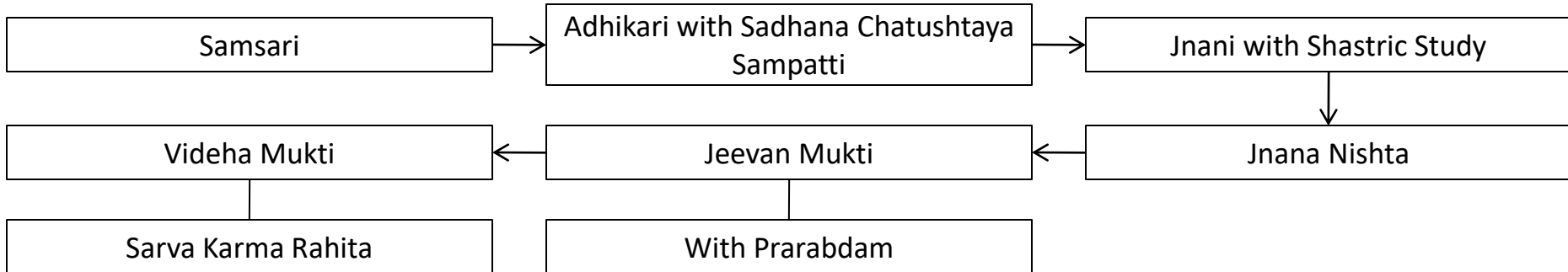
- Brahman knowledge is one, no Progressive knowing.
- Repeated for removing Aneka Adhyasa.
- Sthula Adhyasa Nivritti, Sukshma Adhyasa Nivritti.



- Yukti Anubava Pramanam – Supplied by Shankara.

Incidental Note :

- Joumey of Seeker..



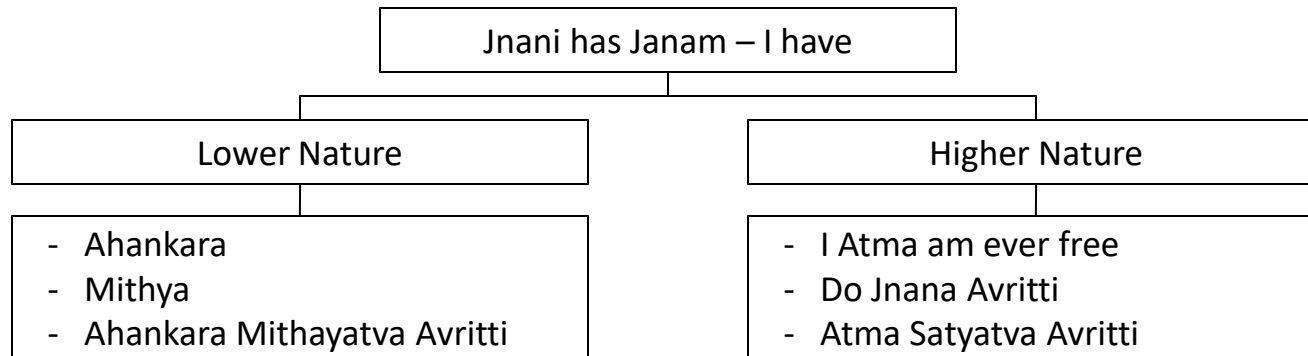
- This Joumey attracts every seeker. Mukti, incentive attracts seeker, carrot for Student.
- This Journey belongs to Ahankara. Every stage description of Ahamkara status.
- Samsara = Deha Abimani – Aham physical Sickness, mental Sickness.

Adhikari Status :

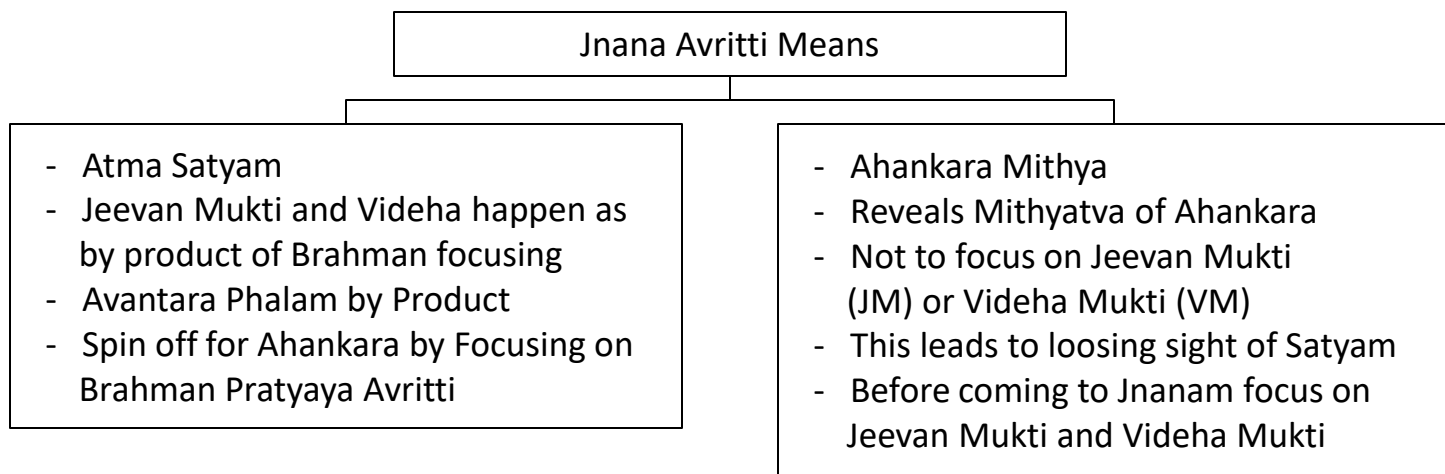
- Atma has no Viveka, Vairagya, Sadhana Chatushtaya Sampatti, Mumukshutvam status.
- Jnani has status of knower Pramata, owner of Prama – Jnanam.

Jeevan Mukta :

- Liberated while Living.
- Atma never dead.
- Videha Mukti – One Who is free from all Karmas, no Punar Janma, Free from Body.
- Atma Nitya Videha Mukta.
- Ahankara Drops connection with Body at end of Prarabda.
- Freedom from Punar Janma of Ahankara.
- Jnani alone becomes Jeevan and Videha Mukta – This is Urge of Seeker.



- Ahamkaras importance decreases with Mithyatva Avritti – Atmas Satyatva focused by Jnani.
- Focus on Ahankara Shifted. Jeevan Mukti and Videha Mukti has to be focused by Jnanis.
- Jnana Avritti = Ahamkaras reduction.
- Jeevan Mukti and Videha Mukti become Vyavaharika Mithya.
- Jnani – When he does Avritti, Should he focus on Jeevan Mukti or Videha Mukti or Atma?
- Focus on Paramartika Satyam Jeevan, Videha Mukti?



While Doing Avritti :

- Don't Ask – Am I Ahankara doing Avritti.
- Actually, Ahamkara doing Avritti but focus on Brahman, which is object of Avritti, While doing Avritti.
- Focus on Atma Brahman, object of Avritti not on Subject of Avritti.
- Brahman is not an object.
- Pramatra, Pramana, Prameya Vilakshanam Brahman Avrittir Kuryat.
- Don't Ask when Jeevan Mukti.
- Hold to Veda Vidhi, Injunction of Veda, Srotavyaha, Mantavyaha..[2 – 4 – 5]

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇām kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṃ priyaṃ bhavati, ātmanastu kāmāya vittaṃ priyaṃ bhavati | na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati, ātmanastu kāmāya brahma priyaṃ bhavati | na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati, ātmanastu kāmāya kṣatraṃ priyaṃ bhavati | na vā are lokānām kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānām kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānām kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati, ātmanastu kāmāya sarvaṃ priyaṃ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṃ sarvaṃ viditaṃ || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 – 4 – 5]

- Aham Nitya Mukta Atma - Focus on this.
- Ahamkaras progress happens as a by product.
- Don't judge status of Ahamkara, focus on teaching – I am not Ahamkara.

Who am I ?

Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३-२८ ॥

But he, who knows the truth, O Mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached. [Chapter 3 – Verse 28]

- I am not Ahankara, I am Jeevan Mukta Now.
- Focus on Sadhana, Phalam Automatic, Ahamkaras refinement is result missed by Ishvara.
- Don't Misinterpret injunction, technically presented as commandment to Karta who can fulfill Vidhi – Srotavyaha... [2 – 4 – 5]

Purva Pakshi :

- Veda commands me to do karma, hence I am Karta.
- Aham Brahman Asmi not reaching.

Shankara :

- From Commandment angle, I am Karta. If you take it as implied meaning.
- I am Akarta is direct teaching of Vedanta. Focus on direct teaching not on Tavyaha, Pratyaya Karta.
- 1st Adhikaranam – Over – 1 and 2 Sutras Over.

Sutra 3 :

आत्मेति तूपगच्छन्ति ग्राहयन्ति च ।

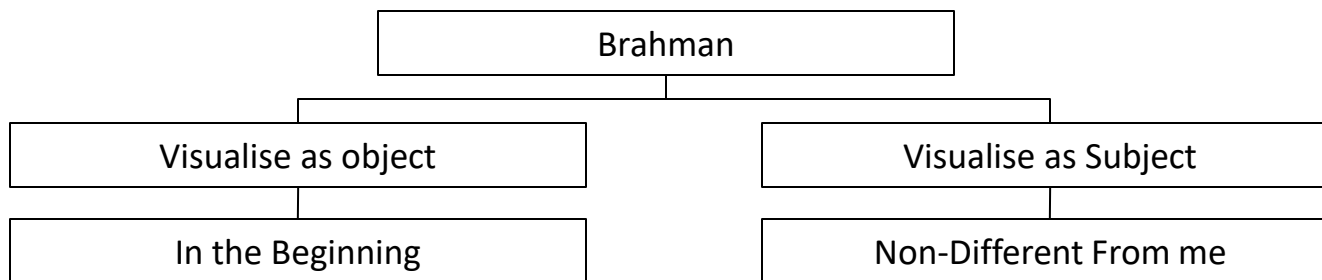
Atmeti tupagacchanti grahayanti cha

But (the Sruti texts) acknowledge (Brahman) as the Self (of the meditator) and also teach other (to realise It as such). [4 – 1 – 3]

- Atmatvo Upasana di Adhikaranam.

Subject : Brahman :

- Pratyaya Avritti, Kartavyaha (Previous Sutra)
- Pratyaya = Technical word for Vritti – Thought.



- Jagat Karanam.. Satyam Jnanam.
- Tasmāt Akasha...
- Brahman object different from me – Within me, not me.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा विपश्चितेति ॥

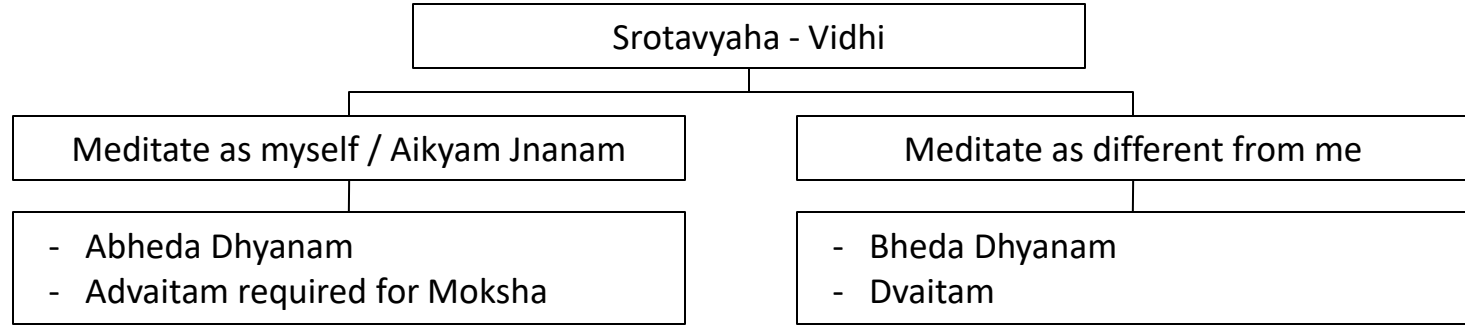
**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- What is within pot, not pot, person in hall, not hall.
- Person is Object to be known Parishena Uktam.
- Tat Twam Asi – Pragyana Brahman, Ayam Atma Brahman.

Through Mahavakyam :

- Brahman revealed as Atma my self.



Vyasa :

- Now in Jnana Khanda – Wants to give liberation. Srotavya for Moksha.

In Jnana Khanda :

- Brahman Dhyanam = Abheda Dhyanam = 'Nididhyasanam'.
- Aavriti Kartavyaha, will I get Jeevan Mukti by Avritti?

Purva Pakshi :

- Bheda Upasanam.

Siddantin :

- Takes it as 'Nididhyasanam'

Sruti :

- Atma Brahma Aikyam – Abheda Dhyanam, = Sara of Vedanta = Vision of Vedanta Sruti is Trying to transfer to you.
- This Adhikaranam Directly reveals Jivatma / Paramatma Aikyam Mahavakya Sutram.

Brahma Sutra : 3rd Chapter :

प्रकाशादिवच्चावैशेष्यं प्रकाशश्च
कर्मण्यभ्यासात् ।

Prakasadivacchavaisheshyam prakasascha
karmanyabhyasat

And as in the case of (physical) light and the like, there is no difference, so also between Brahman and Its manifestation in activity; on account of the repeated instruction (of the Sruti to that effect). [3 – 2 – 25]

अतोऽनन्तेन तथा हि लिङ्गम् ।

Ato'nantena tatha hi lingam

Therefore (the individual soul becomes one) with the Infinite; for thus the (scripture) indicates. [3 – 2 – 26]

उभयव्यपदेशात्त्वहिकुण्डलवत् ।

Ubhayavyapadesattvahikundalavat

But on account of both (i.e., difference and non-difference) being taught (by the Sruti), (the relation of the highest Brahman to the individual soul has to be viewed) like that of the snake to its coils. [3 – 2 – 27]

प्रकाशाश्रयवद्वा तेजस्त्वात् ।

Prakasasrayavadva tejastvat

Or like (the relation of) light and its substratum, on account of both being luminous. [3 – 2 – 28]

पूर्ववद्वा ।

Purvavadva

Or (the relation between the two, i.e., Jiva and Brahman is) as (given) before. [3 – 2 – 29]

प्रतिषेधाच्च ।

Pratishedhaccha

And on account of the denial. [3 – 2 - 30]

- 6 Sutras – Jivatma / Paramatma Aikyam revealed in Sadhana Adhyasa.
- There Mahavakyam not explicit.
- Explicit only in Chapter 4 – 1 – 3, Elaborate commentary of Shankara on this Sutra.

आत्मेति तूपगच्छन्ति ग्राहयन्ति च ।

Atmeti tupagacchanti grahayanti cha

a) Iti Atma :

- Brahman should be seen as Atma.

b) Tu :

- Because

C) Upagachhanti :

- Scriptures Accept.

d) Cha Graha yanti :

- Accept and teach Also.

Significance :

a) Atma :

- I Myself – Subject Sthula, Sukshma, Karana Sharira.
- Vyatirikta Atma = Aham Pada Lakshyarthha = Implied meaning of I = Sakshi Chaitanyam, not Ahamkara.
- Ahamkara must be Subdued, Ahamkara does everything.
- After coming to Vedanta, Ahamkara should become Subdued, Atma Should be Showcased.

b) Iti :

- In this manner one should meditate.

c) Pratyaya Avritti Kartavyaha :

- In this manner see Brahman.

1 st Adhikaranam	2 nd Adhikaranam
Brahman should be repeatedly Seen	Brahman Should be seen as myself

- Brahman Atma iti Avritti Kartavyaha.

d) Tu :

- In this context is reason, iti iti Hetvarte

Reason :

- Upagachanti – Scriptures see in this manner.
- This is Scriptures Vision.

Brahman = Atma	Paramatma / Jivatma
	Jivatma = Paramatma

- Aikyam in Scriptures like mother. Guru focusing on Pratyaya Avritti of Atma.
- 1st Show gain of Ahamkaras Mukti, Student should transcend Ahamkara Obsession – Graha Yanticha.

Shankara :

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

- As meaning of to Established Jivatma / Paramatma.
- Aikyam through Upakrama – Upasamhara Shad Lingas

Sutra 3 :

आत्मेति तूपगच्छन्ति ग्राहयन्ति च ।

Atmeti tupagacchanti grahayanti cha

But (the Sruti texts) acknowledge (Brahman) as the Self (of the meditator) and also teach other (to realise It as such). [4 – 1 – 3]

1st Adhikaranam:

- Brahman Pratyaya Avritti repetition of Brahman Akara Vritti in form of Sravanam / Mananam / Nididhyasanam.

2nd Adhikaranam :

- Gives more specification of Brahman Avritti.

a) Never look upon Brahman as Object :

- Brahman Pratika Pratyaya Should not be Bheda Pratyaya.

b) See Brahman as Meditator – My self Sw. Dayananda :**Nididhyasanam :**

- Meditation on meditator, yourself.

Upasana :

- Meditation on Non meditator, Meditation on Rama / Krishna / Shiva.

Nididhyasanam :

- Aham iti Brahma, Avritti Kartavyaha Brahman Aham Asmi Pratyaya Avritti, Tat Brahman is Myself.

c) Why are you asked to repeat?

- Upagachanti = Unique vision of Vedanta, Vedanta Looks at every Jiva as Paramatma.
- That is conviction of Shashtra Pramanam, Ayam Atma Brahman – Mandukya.
- This 'Jivatma' - Who is listening to teaching studying scriptures, Seeking liberation is Brahman this is Vision.

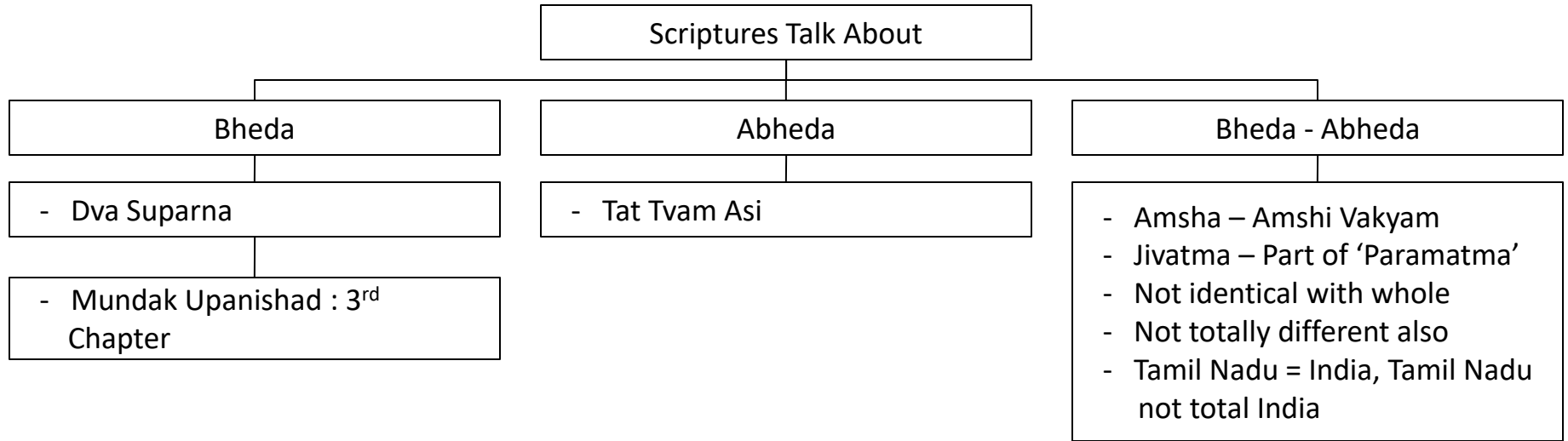
- Scriptures eager to transfer this vision to student.
- Grah – Datu – To receive, Grinnati – To Receive.
- Grahyati – To make student receive, transfer.

To Make Student Say :

- “Braheiva Ahma Asmi”, Until student declares, Vedas Disappointed, guilty.

Previous Adhikaranam	This Adhikaranam
- Brahman Avritti Kartavyaha	- Brahman Aham Asmi Pratyaya, Vritti Avritti Kartavyaha - Explicit Mahavakyam in this Sutra

- How you say Vedas Vishayam is Jivatma / Paramatma – Aikyam?



Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

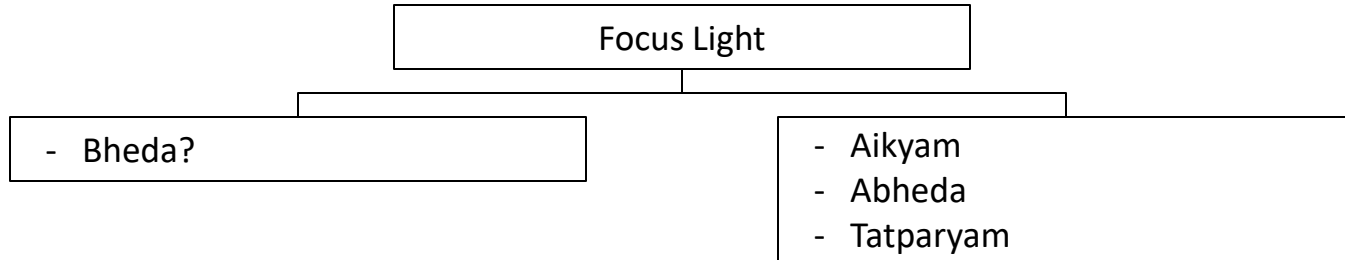
तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

We Asked :

- What is central teaching of Shastra?
- Bheda / Abheda / Bheda – Abheda Tatparyam.



Shad Lingas - Clues :

- 1 – Upakrama, Upasamhara, 2 - Abhyasa, 3 - Apoorvata, 4 - Phalam, 5 - Arthavada, 6 - Upapatiti.
- Chapter 1st – 1 – 4 – Bhashyam.

New Purva Pakshi Here :

a) If Jiva, Ishvara Aikyam, Serious problem.

Gita :

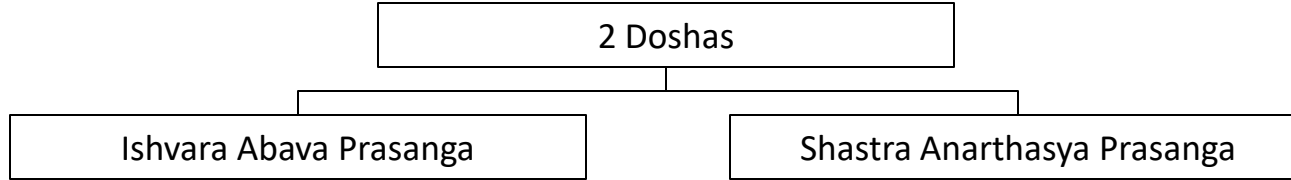
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the knower of the field in all fields, O Bharata.
Knowledge of the field as also of the knower of the field is
considered by Me to be My Knowledge. [Chapter 13 – Verse 3]

- Jivatma = Jiva, Jivatma = Ishvara – All Ishvaras no Ishvara.
- Ishvara Abava Prasanga Dosha, Charvaka, Bandha.

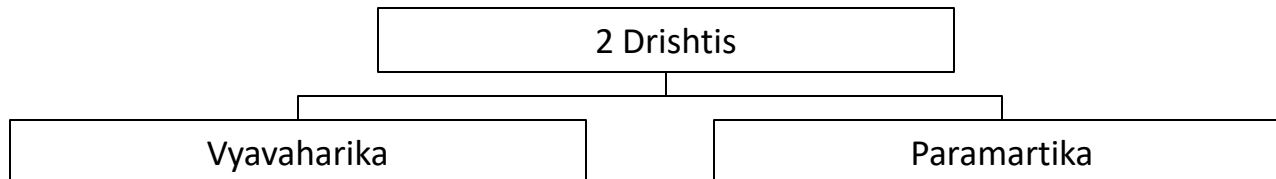
b) If Jivatma = Ishvara, No Jiva :

- Jiva Abava Prasanga – Shastra Anartakya Prasanga no Shastra required, All Ishvara.
- Ishvara is like another Shastra, Redundant for Him.



- Therefore can't talk of Jiva – Ishvara Aikyam.
- All Ishvara – Why teach?

Answer :



Is Svapna Prapancha there or not?

Dreamers Angle	Wakers Angle
Existent	Non existent

- 1st Ascertain – Which Drishti – Viewpoint.

Vyavaharika Drishti :

- Jiva –Ishvara Aikyam Nasti, Bheda Eva Asti...
- No regret – Jiva – Samsari, Requires.

Paramartika Drishti :

- Aikyam, Higher Plane, Waker looking at dream, Vision changes, Abhedha.
- Aikyam presented from Absolute Angle.

Question :

- After Abhedha Paramatma Darshanam, Gain knowledge of oneness of Jivatma / Paramatma, from Absolute Angle.
- Vyavaharika Bheda will continue.
- What is benefit out of Paramatma Abhedha Darshanam? Asti Jayate..
- After Jnanam, No Vyavaharika Difference brought out by Paramartika Jnanam.

Shankara :

- Vyavaharika impact and Significance will come down from higher plane, impact value of dream will come down after Waking Up.
- Vyavaharika Bheda Problems insignificant called in Shashtra – “Mithya”
- Situation remains same, but its impact comes down.

Abhibava – Overpowering :

- Candle light on road in Midnight and Broad Daylight, Abhasi Karanam.
- Vyavaharika Bheda is there, In Vyavaharika Avasta get Paramartika Jnanams.
- Jnanam belongs to mind is Vyavaharikam deals with Paramartika..
- Will reduce Vyavaharika Bheda Caused Problems.
- Remaining in Vyavaharika Avasta, perceiving Vyavaharika Bheda, through 3rd eye of Wisdom, I Recognise Paramartika Abhedha.
- Teaching – Paramartika Abhedha Darshanam to remove Samsara at level of Vyavaharika.
- Removal – Mithyathva Darshanam.

Falsification is Aim :

- What should be meditation?
- Pratyaya Avritti is Paramartika Drishtya – Braheiva Aham Asmi.
- Paramartika Drishti – Atma Brahman Aikyam.

Sutra 4 :

न प्रतीके न हि सः ।

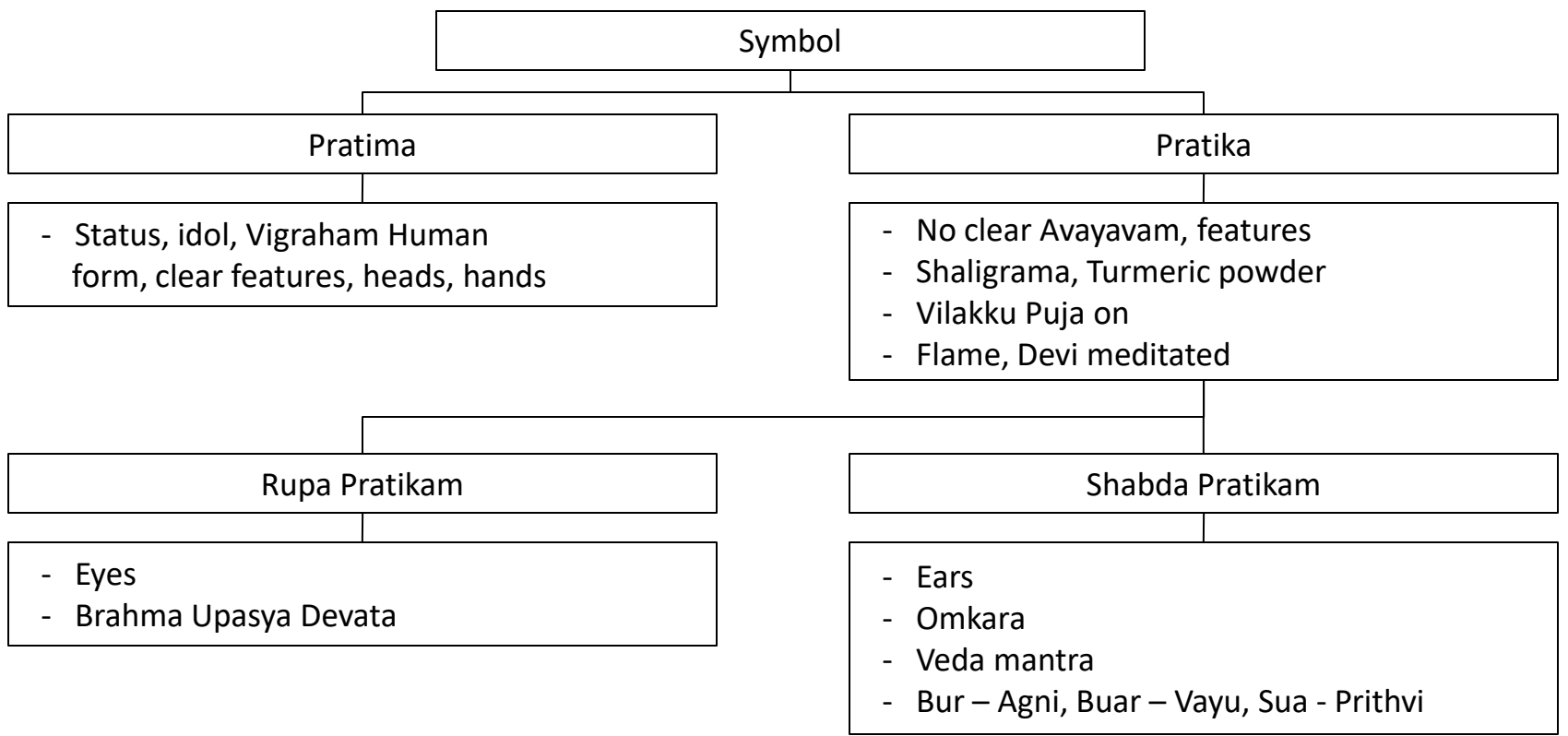
Na pratike na hi sah

(The meditator is) not (to see the Self) in the symbol, because he is not (that). [4 – 1 – 4]

- 3rd Adhikaranam – 1st Sutra, Pratikadhi – Adhikaranam

Topic :

- Pratika Upasanam, incidental topic - Comes out of 2nd Adhikaranam.
- Devata Dhyanam = Upasanam Devatas Invincible, Abstract Principle can't perceive them.
- Symbol = Alambanam, Visible, to invoke invisible Devata.



- Mano Brahma Iti Upasana, Chandogyo Upanishad :

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति
वरुणेन मखेन न वै देवा अश्न-
न्ति त पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति १

**Atha yattrtiyamamrtam tadaditya upajivanti varunena
mukhena na vai deva asnanti
na pibantyetadevamrtam drstva trpyanti.**

With varuna as their leader, the Adityas enjoy the third nectar [which is dark in colour]. As a matter of fact, the gods and goddesses neither eat nor drink. They are pleased merely by seeing the nectar. [3 – 8 – 1]

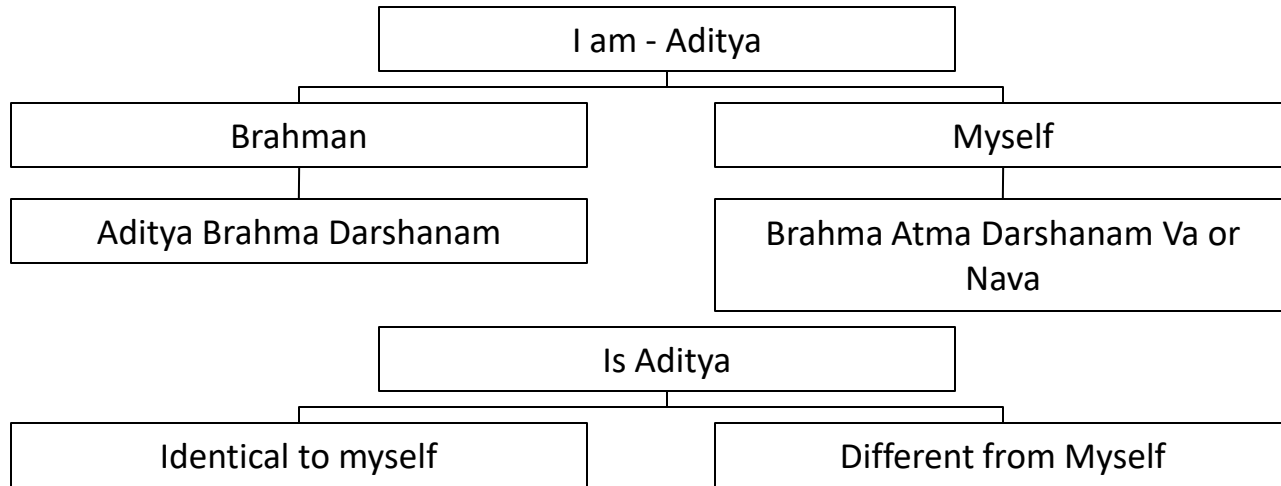
आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत्
तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निर-
भिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् १

**Adityo brahmetyadesastasyopavyakhyanasadevedamagra asit.
tatsadasittatsamabhavattadandam niravartata tatsamvatsarasya
matramasayata tannirabhidyata te andakapale rajatam ca suvarnam cabhavatam.**

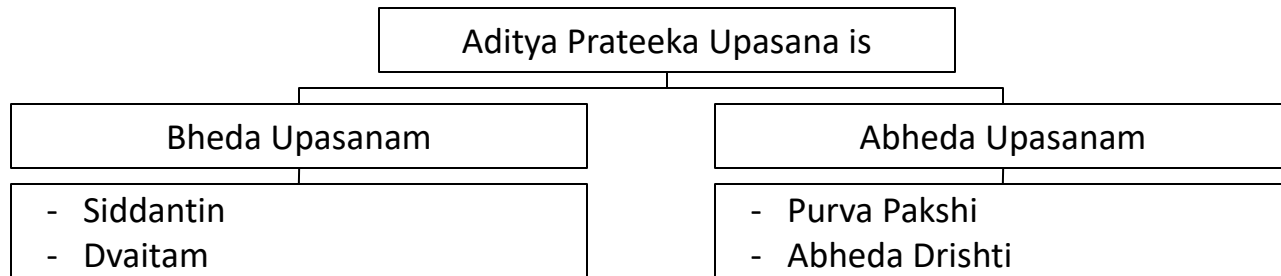
It has been said, 'Aditya is Brahman.' Now this is being explained : This universe was at first Non-existent, being without names and forms. [It was not visible, but it existed in a subtle form.] Slowly it manifested itself, as a shoot comes out of a seed. Whole year like that. It then Split in two, one half becoming silver and the other half becoming gold. [3 – 19 – 1]

Buma Vidya Chandogyo Upanishad :

- 7th Chapter – 13 Brahma Prateeka Upasanas before coming to Brahma Jnanam.
- Nama, 5 Elements, Annam, Apaha..
- Sun – Pratika Upasana, No features of hands, legs.
- Brahma Pratyaya Avritti... Repetition of thought = Shastric injunction.
- Srotavyaha = Brahman Pratyaya Avritti, Controversy - May you do Brahma Pratyaya Avritti Upon Aditya Prateekam.
- Should we come to Atma, Brahman Pratyaya = Atma said in Sutra 3



Question :



Secret :

- Paramartika Drishti – Abheda Only
- Vyavaharika Drishti – Bheda Only.
- If Anyone talks of Advaitam in Vyavahara – Don't Agree, give Prasadam if Dvaitam.

Paramartika Drishti	Vyavaharika Drishti
<ul style="list-style-type: none"> - Advaitam - Jnana Khanda 	<ul style="list-style-type: none"> - Dvaitam - Upasana Khanda

General Analysis of Sutra :

- In Prateeka Upasana, it should be Bheda Darshanam only.
- See 3 factors Distinctly, Upasaka – Meditator – Jiva, Upasya Devata , Brahma = Saguna Brahman Ishvara.
- Use Discretion to translate Brahman as Sagunam or Nirgunam.
- Ishvara - Karma Phaladhata
- Difference – Ishvara – Upasaka Different, karma Karta.

3rd Factor :

- Prateeka – Symbol – Shiva Linga, Turmeric.
- Upasaka Different from Upasyam, both different from Prateekam.

Upasaka	Upasyam	Prateekam
Aham	Brahman	Surya

- Division Maintained in Upasana.
- Upasaka is not Jnani but Ajnani preparing himself for Jnanam.
- In Upasana Khanda and karma Ajnani, Division is there, Brahma Pratyaya Avritti,
- All Prateeka Upasanas are Bheda Upasanas.

Exception :

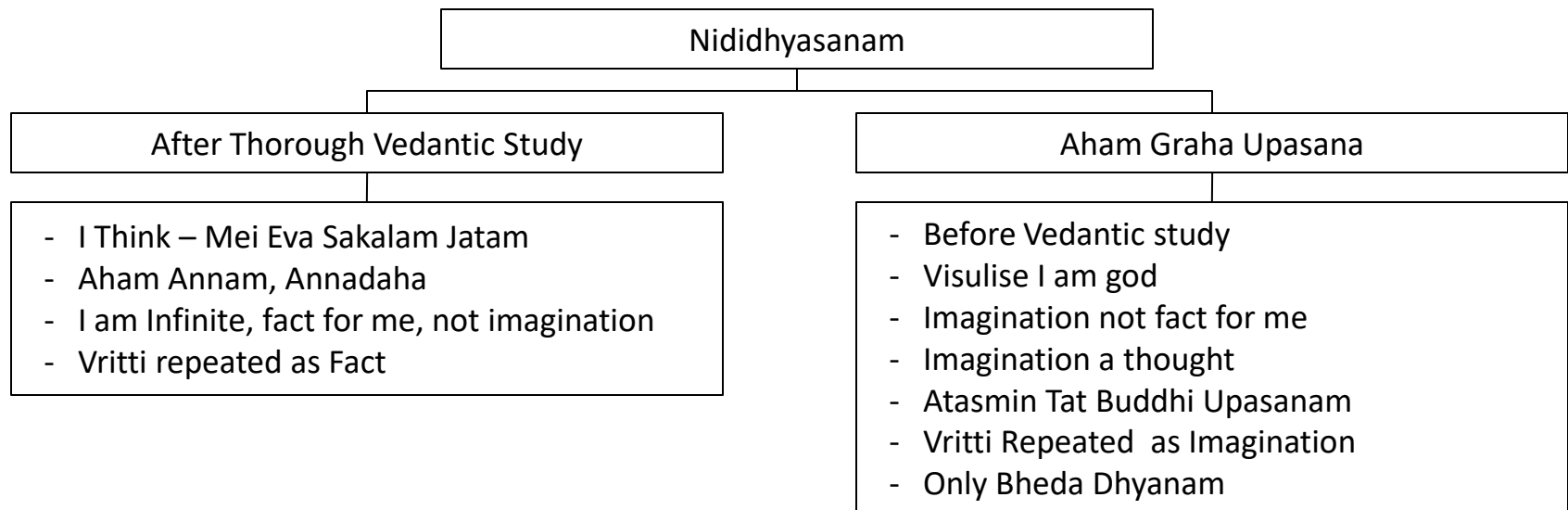
- Symbol – I Myself, Body-mind Complex, Arunam Karunam Aham iti Eva Bavami.
- Invoke Bavani as Myself.

Sandhya Vandanam :

- Ata Adityo Brahma Eva Aham Asmi.. This thought is Abheda Pratyaya Avritti.
- Aham Graha Upasana Pratyaya, thought is Abheda Aikyam.
- Prateeka Upasana = Bheda Pratyaya Avritti.
- While doing Abheda Pratyaya Avritti, in Aham Graha Upasana, will it come Under Upasana or 'Nididhyasanam'
- Aham Ishvara, Brahma Asmi, Abheda Pratyaya Avritti.
- In 'Nididhyasanam' – Abheda Pratyaya is the oneness.

Answer :

- They are different Aham Graha Upasaka will have Abheda thought.
- Nididhyasanam – Also has Abheda thought, thought same but not treated as same.



3 Upasanas – Brahma Pratyaya Avritti

Prateeka Upasana

- Division is present
- Division a Fact for me
- Bheda Upasana
- Brahman Visualised as object different

Aham Graha Upasana

- Division Absent
- Division imagination
- Abheda Dhyanam
- Brahman Visualised upon Oneself

Nididhyasanam

- Division is a fact

Sutra 4 :

न प्रतीके न हि सः ।

Na pratike na hi sah

(The meditator is) not (to see the Self) in the symbol, because he is not (that). [4 – 1 – 4]

3rd Adhikaranam :

- Prateekam Adhikaranam.

General Analysis :

- Chandogyo Upanishad, Prateeka Upasana - Chandogyo Upanishad :

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो
ब्रह्मेत्युभयमादिष्टं भव- त्यध्यात्मं चाधिदैवतं च १

Mano brahmetyupasitetyadhyatmamathadhidaivata
makaso brahmety ubhayam adistam bhavaty adhyatmam cadhidaivatam ca.

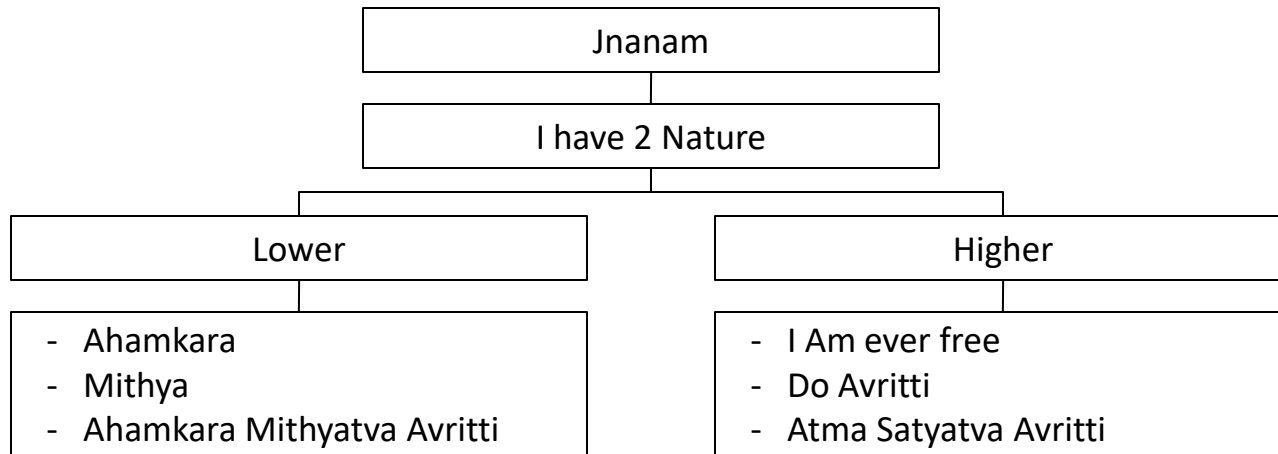
The mind is Brahman-this worship is called Adhyatma. Next is that called Adhidaivata: Space is Brahman.[That is, meditate on space as Brahman.] These two ways of meditation are advised: Adhyatma and Adhidaivata. [3 – 18 - 1]

- 3 Types of Brahma Pratyaya Avritti.
- Focus on Paramartika Satyam or focus on Jeevan, Videha Mukti!

Jnana Avritti means :

- Atma satyam, Ahamkara Mithya, loosing sight of Satyam means loosing sight of Brahman Vritti.
- Before coming to Jnanam focus on Jeevan Mukti and Videha Mukti.
- Ahamkaras importance Decreases with Mithyatva Avritti.
- Atma Satyatva focused by Jnani, Focus on Ahamkara Shifted defocusing of Ahamkara.
- Jeevan Mukti and Videha Mukti has to be focused by Jnani's Jnana Avritti, Ahamkara reduction.
- Jeevan Mukti and Videha Mukti becomes Vyavaharika Mithya.

- Jnani, when he does Avritti should he focus on Jeevan Mukti or Videha Mukti or Atma?
- Ahamkara drops connection with body at end of Prarabda.
- Freedom from Punar Janma for Ahankara, Jnani alone becomes Jeevan, Videha Mukta.



- This Journey belongs to Ahamkara, Every stage description of Ahamkara Status.
- Samsara, Physical, Mental Sickness, Deha Abimani – Aham, Adhikari Status.
- Atma has no Viveka, Vairagya, Sadhana Chatushtaya Sampatti , Mumukshutvam.
- Jnani – Status of knower – Pramata has Jnanam – Owner of Prama, = Pramata, not Atma.
- Jeevan Mukta, liberated while Living.
- Atma not dead, can't be called Living, Living only for one who will be dead later.
- Jeevan Mukta = Ahankara Mukta.
- Videha Mukta = One who is free from Sarva Karma, No Punar Janma, Free from Body.
- Atma – Nitya Videha Mukta.

Prateeka Upasana	Aham Graha Upasana	‘Nididhyasanam’
<ul style="list-style-type: none"> - Bheda Dhyanam 	<ul style="list-style-type: none"> - Abheda Dhyanam - Upasaka does not know I am Brahman - Upasaka, Sadhaka, Ignorant - Not done Mahavakya Vichara - Repeats thought I am Brahman without knowing - I am Brahman, Aikyam not fact but imagination 	<ul style="list-style-type: none"> - Brahman Pratyaya Avritti - I see Brahman as Myself - Abheda Dhyanam - Dhyata not Upasaka, ignorant - Done Mahavakya Sravanam - Crystal clear - Reminding himself of Obtaining fact

- Nididhyasanam = Self reminder, remind myself of already obtaining fact.
- Fact – I am Convinced, not imagination but Jnanam, Both Abheda Dhyanam.
- Prateeka Upasana is different from Aham Graha Upasana and Nididhyasanam.
- It is not Abheda Dhyanam, it is Bheda Dhyanam Only.

Example :

- Aditya Brahma iti Upasita.
- May you do Brahma Pratyaya Avritti upon Aditya.
- Look upon Sun as Brahman, Aditya Prateeka Upasana not ‘Nididhyasanam’ - / Aham Graha Upasana.

Why it is not ‘Nididhyasanam’?

a) Upasana Khanda not Jnana Khanda :

- Brahman here is Sagunam Brahman = Upasya Devata.
- Upasaka = Saguna Jiva, Upasya and Upasaka different has different Gunas.
- Saguna Vishaya – Jivatma / Paramatma Bheda Asti.
- Upasya, Upasaka Aikyam Na Sambavati.
- Aikyam Asambavat, ‘Nididhyasanam’ – Na Bavati.

2nd Reason :

- Upasana = Sadhaka, working for Jnana Yogyata.
- Do Vedanta Vichara, then become Jnani, Jnanam far Away.

Upasaka is Ajnani category Gauda :

- Every Upasana is unfortunate, Samsari – He can't practice 'Nididhyasanam' for Jnanam.

2 Arguments :

- Prateeka Upasana Saguna Upasana not 'Nididhyasanam'
- Why can't you take Prateeka as Aham Graha Upasana – Abheda Dhyanam.

Reason :

- In Prateeka Upasana, Brahman invoked on external symbol, Aditya or Manaha.
- There it is not Aham Graha Upasana.
- If it was Aham Graha, Symbol will be 'Aham', upon me Devata Invoked.
- In Aham Graha, Symbol Already Available, No external Symbol required.
- If Veda gives Symbol of Surya, Manaha, Then it is Aditya Brahma, Manaha or Vidyut Brahma.
- It is Bheda Dhyanam not Abheda Dhyanam.

Word Analysis :

a) Na :

- One should not Visualise Oneself.

b) Prateeka :

- Upon a Symbol.

c) Dhi :

- Because.

d) Saha :

- Upasaka

e) Na :

- Does not know, one should cannot Visualise oneself on the Symbol because Upasaka does not Know.

Significance :

a) Na Pratike :

- Jivatma Should not Visualise, oneself upon the symbol because he should Visualise Paramatma alone Upon Symbol.
- Upasaka ignorant during Upasana Jiva Binnaha Ishvara can't be replaced, By Jiva in Upasana Kala.

Jnana Kale :

- Paramatma can be replaced by Jivatma Na Pratike.

Nahi Saha :

b) Hi : Reason :

- Aikya Saha Na Jnani Bavati, Jnani can ask Puja of temple to be done to him because he knows.

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Shodasa Upachara Puja Done to Jnani not in Ajnani Status.
- 4th Chapter – 1st Pada – 1st Adhikaranam – 4th Sutra Over.
- Here 'Nididhyasanam' – Discussed 'Nididhyasanam' and Upasana has got a lot of Resemblance.

Sutra 5 :

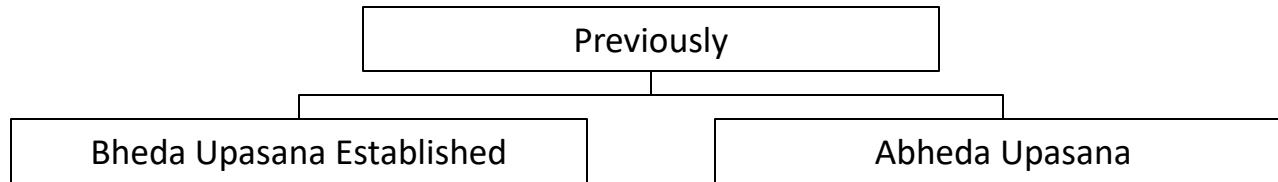
ब्रह्मदृष्टिरुत्कर्षात् ।

Brahmadrishitirutkarshat

(The symbol) is to be viewed as Brahman (and not in the reverse way), on account of the exaltation (of the symbol thereby). [4 – 1 – 5]

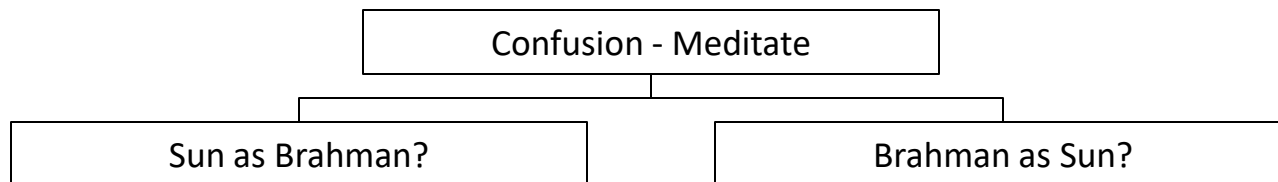
One Sutra general Introduction :

- Brahma Drishti Adhikaranam, Eka Vishayatva Sangatih.
- Prateeka Upasana, meditation of Devata on Symbol.



Here :

- Manaha Brahman Upasita, Aditya Brahman Upasita.



How to differentiate this?

Technical Word :

- Visualise Sun as Ishvara or Saguna Brahman.
- Object – Sun Always Mukhyam – Kartuhu Ipsita Tamam Karma.

Surya / Sun	Devata	Devi / Rama
<ul style="list-style-type: none"> - Object - Alambanam - Upasana vishaya - 2nd case 	<ul style="list-style-type: none"> - Prakaraha - Visualised as(Ishvara) - 3rd case - Ittam Bavet Tritiya 	<ul style="list-style-type: none"> - Krishna, Vishnu

2nd Possibility :

- Visualise God as Sun / Aditya

God	Sun / Aditya
<ul style="list-style-type: none"> - Vishaya - 2nd Case - Brahma Rupena 	<ul style="list-style-type: none"> - Tritiya - Prakaraha - 3rd Case

- When distinction not clearly Made in Veda, We have a Doubt which is Vishaya / Prakaraha?

Purva Pakshi :

- Object of Upasana = Vishaya
= Ishvara
- Aditya – Prakaraha, one Should Visualise God as the Sun.

Siddanti View :

Sun / Aditya	Visualise as Devata
<ul style="list-style-type: none"> - Object of Upasana 	<ul style="list-style-type: none"> - Prakaraha - Kartavyam

Purva Pakshi Logic :

- Ishvara(Object of meditation) as Sun.

- I Eat Food with my hands in My House / Place.

I	Food	Hands	House / Place
<ul style="list-style-type: none"> - Subject - Prathama Vibakti 	<ul style="list-style-type: none"> - 2nd Case - Ipasita Karma 	<ul style="list-style-type: none"> - 3rd Case 	<ul style="list-style-type: none"> - 7th Case - Not Important

- Food Alone important, which gives Phalam = Ishvarasya – Phala Dhatrutvat Ishvara Upasanam.

Siddantin :

- Ishvara = Prakaraha

General Analysis of Sutra :

- Vyasa establishes it is Aditya Prateeka Upasana.
- Vyasa gives only one reason in Sutra, Shankara gives 3 Reasons.

In Upasana :

- Superior Visualised on inferior object always.
- Nikrishta Vastuni – Utkrishta Vastu Darshanam – Upasanam.
- Upon inferior locus, Visualise Superior thing.
- From worldly angle, to glorify Ordinary person, you are Indra – Like Sun god.
- Chief Minister – Glorified. Visualise person is Superior... Then person happy.
- Call person Devata / Devi... Can't glorify Indra as Manushya will give Vajra Yudha Kuttu.
- Ishvara / Hiranyagarbha – Vena Upasana on Devata, Inferior object Visualised as Superior.

Aditya Devata	Ishvara
<ul style="list-style-type: none"> - Inferior - Hiranyagarbha Samashti Karya rupa 	<ul style="list-style-type: none"> - Superior - Karana Shariram

- Aditya Upasanam as Ishvara Correct.

Purva Pakshi Question :

- How inferior object can give Phalam?

In Purva Pakshi View :

- Ishvara – Object of Upasana can give Phalam, Always Ishvara alone gives Phalam.
- Even if inferior one is object of Meditation – Through inferior ones Sadhana, Namaskara, it goes to Ishvara only.
- Whatever Devata you do Namaskara, inferior Chandel, goes to Ishvara Only.
- That Ishvara will give result through some Devata.
- Direct object = Devata, Indirect = Ishvara.

Gita :

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

Knowing Me as enjoyer of Sacrifices and Austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

- Knowing me as enjoyer of all Scarifies one attains peace.
- I give Phalam through finite Devatas.

Gita :

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१ ॥

Whatsoever from any devotee desires to worship with faith, that (same) faith of his I make (Firm and) Unflinching. [Chapter 7 – Verse 21]

Aditya Devata	Ishvara
Object of Meditation	Only Prakaraha Superior

Word Analysis :

- Brahma Drishtihi – Utkarshat

a) Brahma Drishti :

- Visualisation of Brahman should be Practiced on the Symbol.

b) Utkarshat :

- Since Brahman is Superior

Significance :

a) Brahma Drishtihi :

- Maya Sahitam Brahman, Saguna Ishvara.
- Karanam Brahman Ishvara – Param Brahman – Not Nirgunam Brahman.
- Upon Aditya Devata, Object, Keeping in Mind.
- Flowers offered to idol – Pratima – Object.
- Ishvara comes as Prakaraha – not As object, Prakara = Technical word in Nyaya Shastra.

Clip :

- Akara Vritti.
- Clip form of thought is Prakaraha clip Prakara Darshanam = Jnanam see Vinayana on Clip.
- Change not in object but in Prakaraha. What Pramana, Should have my choice.

Tvam Eva Mata Ca Pita Tvameva :

त्वमेव माता च पिता त्वमेव ।
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणम् त्वमेव ।
त्वमेव सर्वम् मम देव देव ॥

Tvam-Eva Maataa Ca Pitaa Tvam-Eva |
Tvam-Eva Bandhush-Ca Sakhaa Tvam-Eva |
Tvam-Eva Viidyaa Dravinnam Tvam-Eva |
Tvam-Eva Sarvam Mama Deva Deva ||

You Truly are my Mother And You Truly are my Father. You Truly are my Relative And You Truly are my Friend. You Truly are my Knowledge and You Truly are my Wealth. You Truly are my All, My God of Gods. [Verse 1]

- One Guru in front...
- Internal thought is Prakara in Tarqa Shastra, to convey mode of thought entertained.
- Tat Vadi, Tat Prakara Vritti.

Prakaraha Vritti	Aprakaraha Vritti
<ul style="list-style-type: none">- Same Vritti = Jnanam- See stone as stone- One Prakaranam	<ul style="list-style-type: none">- Different Vritti- See stone as Devata- Another Prakaranam

- Difference in Mode of thought = Prakara Bheda.
- Aditya Brahma Prakara Upasana, Brahman Drishti Kartavyaha.

b) Utkarshat = Superiority :

- Taking inferior as superior gives benefit.
- Taking Superior as inferior will get only Cause.
- Seeing infinite Ishvara as Finite will get Cause.
- 3 Reasons by Shankara.

Sutra 5 :

ब्रह्मदृष्टिरुत्कर्षात् ।

Brahmadrishitirutkarshat

(The symbol) is to be viewed as Brahman (and not in the reverse way), on account of the exaltation (of the symbol thereby). [4 – 1 – 5]

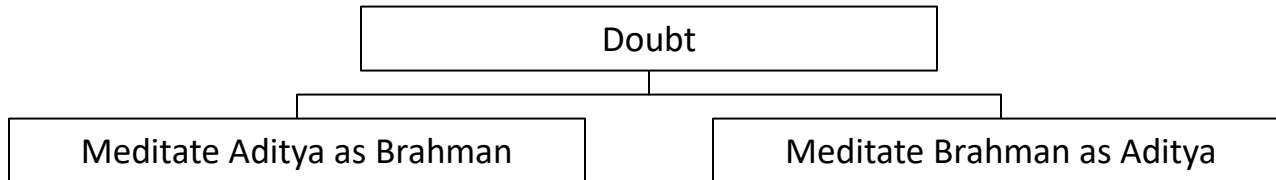
- 4° Adhikaranam – Brahma Drishti Adhikaranam.

Prateeka Upasanam :

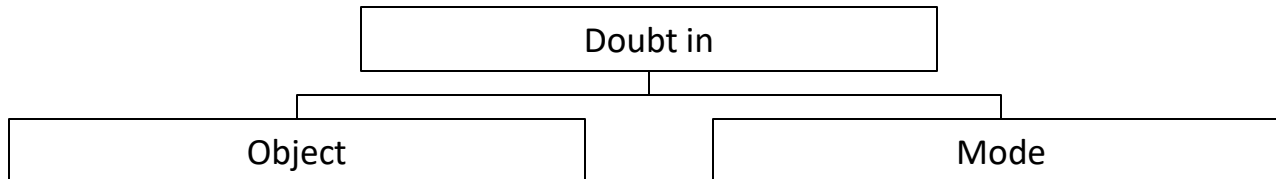
- Mano Brahma iti Upasita.

Symbol for Meditation :

- Mind / Sun Upasya Devata = Ishvara, Maya Sahitam Brahman, Prateekam = Aditya and manaha.

**Technical Word :**

Aditya Prateekam	Brahman / Devata
<ul style="list-style-type: none"> - Vishaya - Actual Object in front 	<ul style="list-style-type: none"> - Mode / Prakara of Meditation



Purva Pakshi :

- Brahman / ishvara meditated as Sun

Siddantin :

- Aditya Meditated as Ishvara, Nikrita vastuni Utkrishta darshanam.

Upasana :

- Lower object of Meditation Visualised as higher.

Vishaya	
<ul style="list-style-type: none"> - Lower seen as Higher - Ordinary is Glorified - See Small man as Big man not Pm as Small man 	<ul style="list-style-type: none"> - Prakara / Devata Higher

- On Aditya see infinite Ishvara Aditya happy – All taking me as Ishvara.
- Aditya Flattered, Upasaka gets Phalam.

Purva Pakshi : Question :

- 1st Ishvara karma Phala Dhata?
- Devatas, Exhalted Jivas, get Phalam from Ishvara.
- Object of Meditation = finite Devata Karma Goes to Ishvara.
- Object of Worship – Inert Stone can't listen to Prayer.
- Through Stone goes to Sarvagya Ishvara.

Rule	
<ul style="list-style-type: none"> - Nikrishta vastu Lower, inferior - Parokshatva Prakshyat / Prateekam 	<ul style="list-style-type: none"> - Ut Krishta Vastu(Prakaraha, Devata) - Avishayatvat - Can't come as Object in front - Indriya Agochara

Shankara gives 3 Arguments :

- Manaha Brahma Iti Upasita.

Asanjata Virodha Nyaya :

a) Because Manaha Ocurr in front, take Vachyarth, Mukhyarth.

- 2nd Word – Brahma – Does not logically Fit.
- Inert Aditya can't be logically, sarvagya Chetana Ishvara.
- 2nd Word can't take primary Meaning because it contradicts 1st Word.
- 1st Word – No Contradiction, no other idea so and so.. Coming at 8.o'Clock.
- 1st Info – Intellect Accepts without contradiction.
- 2nd Adjusts to Suit 1st, 1st info comes without objection.

Example :

- 1st Person = occupies any seat, 2nd Person = Adjusts, Part of Mimamsa Analysis.

Manaha / Surya	
<ul style="list-style-type: none">- Taken Primary meaning- Can't fit Ishvara	<ul style="list-style-type: none">- Take Aditya as 2nd to suit 1st- 2nd Visualisation- 1st Factual
Devata	Aditya
Sentient	Inert - Fact

- Upon inert Sun, Visualise Sarvagya ishvara.
- In Asanjata Virodha Nyaya – 1st - Must be Taken as fact.
- Prakaraha – Method of Visualisation, Visualisation is of ishvara not Aditya.
- Adityam Upasita, Sun – Object of Meditation, Ishvara – Only a Mode – Prakaraha.
- Aatatvat Asanjayata Virodatvat.

2nd Argument : Iti Paratvat :

- Aditya Brahma Iti Upasita, “Iti’ – In this manner.
- Prakararthe – may you see Sun as God.
- No Commandment required to see Sun as Sun.
- Commandment required when something can’t happen automatically.

Therefore Commandment :

- Seeing Sun as Ishvara ← Imagination to be done on Sun, Prakaraha.

Aditya :

- Actual object not followed by iti, it is followed by.. In this manner.

3rd Argument - Vakya Seshat :

- Following Statment Support, our conclusion Chandogyo Upanishad :

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र
आसीत् तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत
तत्संवत्सरस्य मात्रामशयत तन्निर-
भिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् १

**Adityo Brahmetyadesastasyopavyakhyanasadevedamagra Asit;
tatsadasittatsamabhavattadandam Niravartata
Tatsamvatsarasya Matramasayata Tannirrabhidyata
Te Andakapale Rajatam Ca Suvarnam Cabhavatam**

It has been said, ‘Aditya is Brahman.’ Now this is being explained: this Universe was at first Non-existent, being without names and forms. [It was not visible, but it existed in a Subtle form.] Slowly it Manifested itself, as a shoot comes out of a seed. Next it Developed into an egg and remained for a whole year like that. It then split in two, one half becoming Silver and the other half becoming Gold. [3 – 19 – 1]

Previous Statement :

- Aditya – Brahman – both in Nominative case, Therefore confusion, Whether it is object or Prakaraha.
- Aditya – Dvitiya Vibakti, object – Ace to Grammar, Adityam Upasate.

Sun	Ishvara
<ul style="list-style-type: none"> - Object of meditation - May you meditate upon sun, only - Asyatvat, Paratvat Vakya Seshatvat 	<ul style="list-style-type: none"> - Not Object but Prakaraha is all Prateeka Upasanas

- Brahma Drishti Adhikaranam Over.
- 5th Adhikaranam – Adityadhi – Mati Adhikaranam.

Sutra 6 :

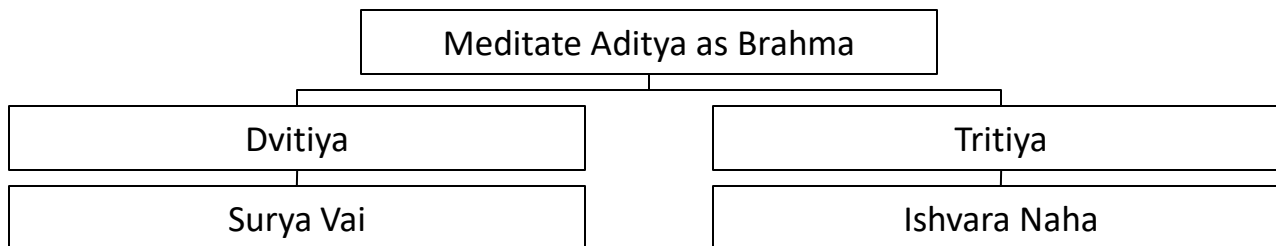
आदित्यादिमतयश्चाङ्ग उपपत्तेः ।

Adityadimatayaschanga upapatteh

And the ideas of the sun, etc., are to be superimposed) on the subordinate members (of sacrificial acts), because (in that way alone the statement of the scriptures would be) consistent. [4 – 1 – 6]

- Technical – Grammar Analysis.
- Topic Prateeka Upasnam

Symbol	Devata
<ul style="list-style-type: none"> - Prateekam / Vishaya - Object - Aditya - Dritiya - Object should come before as 	<ul style="list-style-type: none"> - Upasyam - Prakara Always - Tritiya - Prama should come after - “As”



Tam Udgita Upasita :

Chandoyo Upanishad :

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा
एष प्रजाभ्य उद्गा-
यति उद्यँस्तमोभयमपहन्त्यपहन्ता ह वै
भयस्य तमसो भवति य एवं वेद १

**Athadhidaivatam ya evasau tapati tamudgithamupasitodyan
va esa prajabhya
udgayati udyam+s tamo-bhayam apahanty
apahanta ha vai bhayasya tamaso bhavati ya evam veda.**

Next, how you worship from the standpoint of the forces of nature: There is the sun rising to give us heat. Worship it as Udgitha. The sun rises to pray, as it were, for the welfare of all living beings. As it rises, it dispels the fear of darkness. One who knows this Overcomes the fear of Ignorance about birth and death. [1 – 3 – 1]

लोकेषु पञ्चविधं सामोपासीत पृथिवी
हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ
आदित्यः प्रतिहारो द्यौर्निधनमित्यूध्वेषु १

**Lokesu pancavidham samopasita prthivi himkaro'gnih
prastavo'ntariksamudgitha adityah
pratiharao dyaaur nidhanam ity urdhvesu.**

One should worship the Sama in a fivefold manner, treating the different parts as symbols of the worlds. For instance, treat the syllable him as the earth, Prastava as fire, Udgitha as the sky, Pratihara as the sun, and Nidhana As heaven, which is up Above. [2 – 2 – 1]

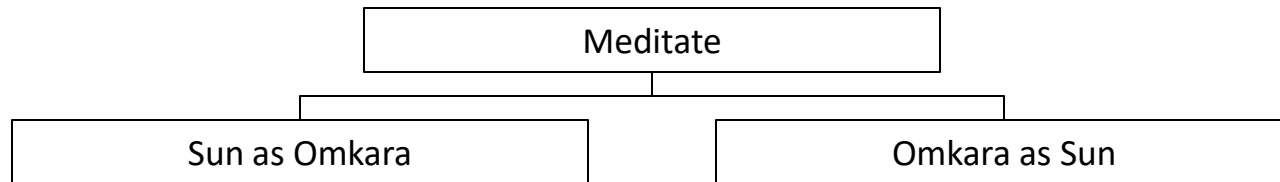
General Introduction to Adhikaranam

- Ya evasou Tapati.. One who is shining, Up above, Sun Aditya Tam Udgita upasita.
- May you meditate Upon sun as samveda.

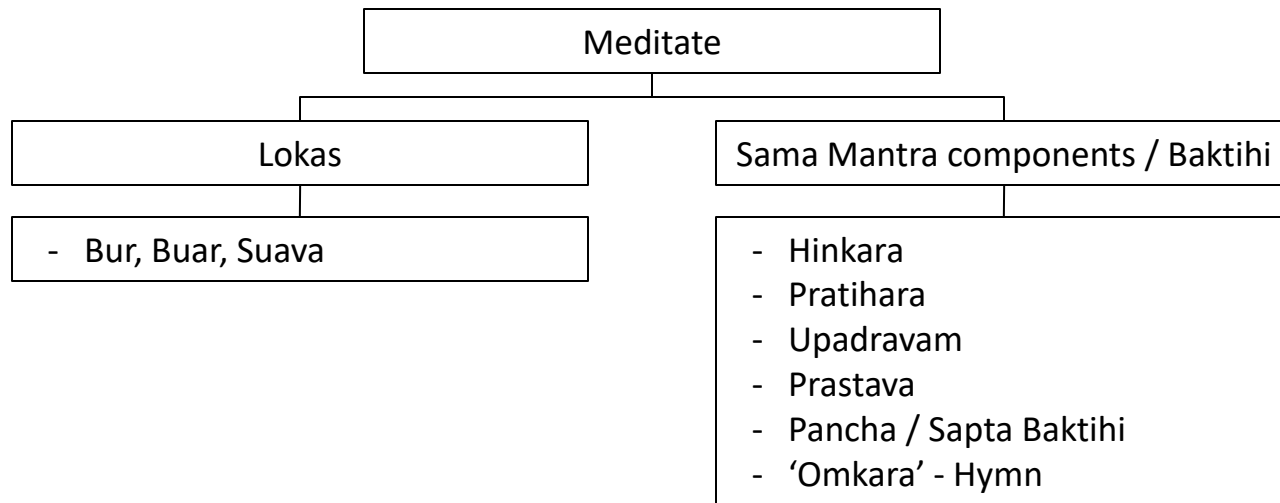
Udgita Omkara	(Musical Omkara)
<ul style="list-style-type: none">- Aditya Devata- Sun- Dvitiya- Object	<ul style="list-style-type: none">- Udgitam- Omkara- Tritiya- Prakarrah

Dasharatha Putra Ramaha :

- 2 Words indicate one person here 2 Distinctive entities.



- Ishvara always Utkrishta, Vishaya Always Nikrishta.
- Small visualised as big, Next mantra :



- Both in same nominative case – Prathama Vibakti, Eka vachanam.
- Which is Vishaya or Prakara?

Purva Pakshi : Gives 4 Arguments :

- These are Karma Anga Upasanas meditation is part of Ritual.
- Hinkara, part of Mantra, part of karma.

1st Argument :

- Prithvi Devata not part of ritual, Svarga Loka not part of Ritual.

Hinkara	Lokaha
Karma Angam	Akarmangam

Apply Rule : 2nd Argument of Purva Pakshi :

- Karma Angasya Utkarshatvam

Loka	Hinkara Mantra
<ul style="list-style-type: none"> - Nikrishta Vastu - Inferior - Locus 	<ul style="list-style-type: none"> - Superior - Mode of Imagination - Sama Mantra - Karma Angam superior, capable of Producing Phalam - Has Utility

- Meditate on Loka Prithvi as Karma Anga mantras, baktihi.
- Nikrishta Vastuni Utkrishra vastu darshanam.

3rd Argument : Lingaat

Chandogyo Upanishad :

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयत इयमेव साग्निरमस्तत्साम १

iyamevargbhih sama tadetadetasymrcyadhyudham sama
tasmadrcyadhyudham sama giyata iyameva sagniramastatsama.

This earth is like the Rg Veda, and fire is like the Sama Veda. The sama is based on the Rg Veda, and this is why the Sama is sung based on the Rg Veda. The earth is sa and fire is Ama. This Sa and Ama together make Sama. [1 – 6 – 1]

- Sense as clue for Purva Pakshi's conclusion.
- Iyam Eva Rig Agnihi sama.

Prithi	Rigveda
<ul style="list-style-type: none"> - Agni - Vishaya in front 	<ul style="list-style-type: none"> - Sama Veda - Prakara

- Loka must be meditated as Sama Bakti.

4th Argument :

- Asanjata Virodha Argument, Siddanti gave in Previous Adhikaranam.
- Purva Pakshi – Says same Argument.

Manaha	Brahma / Ishvara
<ul style="list-style-type: none"> - 1st One - No contradiction - Fact <p>Here :</p> <ul style="list-style-type: none"> - Prithvi - 1st Fact – Vishaya 	<ul style="list-style-type: none"> - 2nd One imagination Prakaraha - Hinkara mantra - Imagination as property of Prithvi - Not factual

- Meditate upon prithvi – Object, as Hinkara – Mode of Visualisation.

Siddantin : 3 Arguments :

a)

Loka	Mantra / Prateekam
<ul style="list-style-type: none"> - Prakara 	<ul style="list-style-type: none"> - Object - Vishaya - See Hinkara as Prithvi alone is correct

Prime Argument :

- Vyasa Gives

Shankara : 2 Arguments :

Vyasa's Argument :

- Aditya Ati Matashcha Ange Upapatte.
- What we say is correct because that is proper.

Our Glory :

- We have totality of vision, holistic vision more.
- Important than logic – Grammar – Secondary.
- Totality alone gives you motive of speaker.
- When child speaks – No logic / Grammar but mother understands child.
- Mother goes behind logic and Grammar and Language.
- Other systems strong in logic and Grammar.
- Vedanta strength in Samanvaya – Totality.
- Others strength in deduction approach, Upapattihi – Means holistically seeing.

Sutra 6 :

आदित्यादिमतयश्चाङ्ग उपपत्तेः ।

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And the ideas of the sun, etc., are to be superimposed) on the subordinate members (of sacrificial acts), because (in that way alone the statement of the scriptures would be) consistent. [4 – 1 – 6]

- 5th Adhikaranam – Aditya – Dimat Adhikaranam.

Sutra 6 – General Analysis :

Chandogyo Upanshad :

Chapter 1 – 3 – 1	Chapter 2 – 2 – 1
<ul style="list-style-type: none"> - Omkara Udgita mantra - Meditate Aditya Surya on Omkara or Omkara on Surya 	<ul style="list-style-type: none"> - See mantra - Himkara on Prithvi Loka or Prithvi Loka as Himkara

Chandogyo Upanshad :

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एष प्रजाभ्य उद्गा-
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Athadhidaivatam ya evasau tapati tamudgithamupasitodyan
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One should worship the Sama in a fivefold manner, treating the different parts as symbols of the worlds. For instance, treat the syllable him as the earth, Prastava as fire, Udgitha as the sky, Pratihara as the sun, and Nidhana As heaven, which is up Above. [2 – 2 – 1]

What is Vishaya and Prakaraha?

Purva Pakshi :

- Surya on Omkara and Prithvi on Himkara.

4 Reasons :

a) Karma Angam Mantra superior to Loka, Capable of giving Phalam.

Mantra	Loka
<ul style="list-style-type: none"> - Utkrishta - Prakaraha 	<ul style="list-style-type: none"> - Nikrishta - Vishaya

b) Chandogyo Upanishad : Chapter 2 – 2 – 1 – Supports.

Lokeshu	Panchavidam Mantra Upasita
<ul style="list-style-type: none"> - Saptami - Nikrishta vastuni - Vishaya 	<ul style="list-style-type: none"> - Karma Anga rupa - Utkrishta - Prakaraha

c) Chandogyo Upanishad :

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम
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- Lingat Api – Gives clue.
- Iyam Rva ritu Agnihi – Sama Prithvi Eva Ritu.

Meditate :

- Earth – Along with Rig Mantras.
- Agni (Vishaya) – Along with Sama(Prakara)mantras.
- Technical and Textual.

d) Agyatvatu : Chandogyo Upanishad : Chapter 2 – 2 – 1.

Prithvi	Hinkara mantra
<ul style="list-style-type: none"> - 1st Fact obtaining in front - Has Advantage 	<ul style="list-style-type: none"> - Comes later - Visualised

- In - Mano Brahmeti – Upasita Siddantin gives
 - Aditya Brahmeti – Upasita Siddantin gives above reason.
- Aditya and Mano – 1st Vishaya, Brahman - Next Prakaraha
- Agyatvatu Asanjayat Virodha Nyaya.

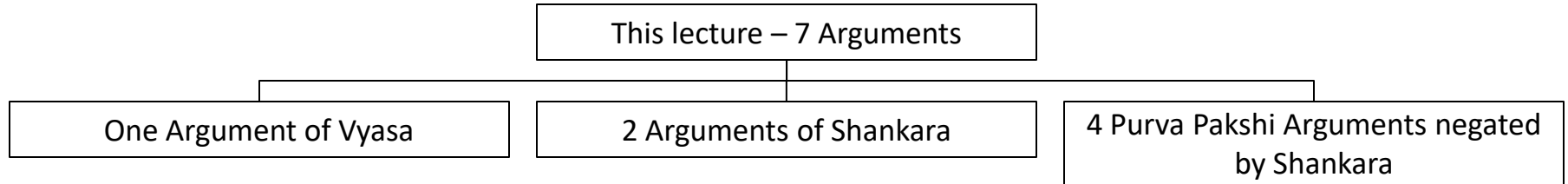
Vyasas Answer :

- Mantras must be seen as lokas, Lokas are not to be meditated as mantras.
- Sama bakti Mantra – Must be seen as various Lokas.

Mantra	Loka
Object	Prakara - Mode

Vyas's Reason :

- That is proper it is correct.



- Never forget context, more powerful than language.
- Svatantra Prateeka upasanam.

Symbol :

- Devata, Independently, exists – Not part of Ritual.
- Here Karma Anga Upasana is part of Ritual, Dependent on Ritual.
- Attitude towards Upasana will depend on context, status different.
- In Svatantra Upasana, Upasana itself will give phalam, powerful.

Mimamsa Rule :

- Anga does not exist independently
- Angam nishphalam, Aphalam. Meant to strengthen primary Angi.
- Subsidiary strengthens primary.
- Ordinary Karma raised a higher status – Samskaraha, elevation, facelifting, boosting power of Karma.
- Karma produces result, not Upasana.
- How Karma Anga Upasana improves status of Accessories for karma?
- Look at Ghee, water, oblations, Agni, priest, your body in Karma, Ordinary flower.
- Convert ordinary flower into golden flower, Suvarna Pushpam offering.
- Old Bilva leaf can keep for Ages, Old tulsi leaf can keep for Ages.

- Leaf Visualised as superior Suvarna, karma - inferior.
- In Visualisation, which is vishaya, Prakaraha? Puja – Flower Vilva, Karma Anga.
- Always Karma Anga, objects in front, Vishaya.
- Visualisation = Prakaraha = Utkrishta Vastu-Suvarnam.

5 Fingers : Karma Angam :

- Visualise as Agnihotra – Devata Rupa = Prakaraha.

Prithvi Loka	Hinkara Mantra
- Not oblation	<ul style="list-style-type: none"> - Accessory of Karma - Karma Angam - Upasaka Sees Hinkara as Prithvi so

- That Hinkara gets elevated, when Karma Anga elevated, Phalam elevated.
- Karma Angam – Object of Meditation not Prakaraha.
- Therefore accessories become superior.
- Worship Devata as Devata in yourself through Atmabuta.
- As elevated worshipper, Puja becomes elevated.
- Puja for normal person – Normal, result, Do Puja as Devata, get superior result.
- Before Puja, convert yourself into Devata.

Word Analysis :

- Aditya Dhi mataya Cha Anga Ange (Saptami) – Upapatte.

a) Cha : And

b) Adityadhi Mataya :

- Visualisation of diety like sun should be Practiced.

c) Ange :

- Upon accessories of Karma.

d) Upapattehe :

- Because that is logical.

Significance :

a) Cha : And – Differentiation :

- Previous Adhikaranam – Svatantra Upasanam here, Karma Anga Upasanam rule varies.

b) Mantaya :

- Visualisation, imagination.

c) Aditya : Chandogyo Upanishad : Adipada - Prithvi

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा
एष प्रजाभ्य उद्गा-
यति उद्यँस्तमोभयमपहन्त्यपहन्ता ह वै
भयस्य तमसो भवति य एवं वेद १

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va esa prajabhya
udgayati udyam+s tamo-bhayam apahanty
apahanta ha vai bhayasya tamaso bhavati ya evam veda.**

Next, how you worship from the standpoint of the forces of nature: There is the sun rising to give us heat. Worship it as Udgitha. The sun rises to pray, as it were, for the welfare of all living beings. As it rises, it dispels the fear of darkness. One who knows this Overcomes the fear of Ignorance about birth and death. [1 – 3 – 1]

लोकेषु पञ्चविधं सामोपासीत पृथिवी
हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ
आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु १

**Lokesu pancavidham samopasita prthivi himkaro'gnih
prastavo'ntariksamudgitha adityah
pratiharo dyaur nidhanam ity urdhvesu.**

One should worship the Sama in a fivefold manner, treating the different parts as symbols of the worlds. For instance, treat the syllable him as the earth, Prastava as fire, Udgitha as the sky, Pratihara as the sun, and Nidhana As heaven, which is up Above. [2 – 2 – 1]

d) Ange :

- Upon Karma Anga which is the object.

Chandogyo Upanishad :

- Chapter 1 – 3 – 1 – Omkara – Udgita
- Chapter 2 – 2 – 1 – Hinkara – Prithvi
- Both Sama Mantras – Lokas must be Prakaraha, imagination.
- Lokas not objects, Mantras not Prakaraha – Imagination.

What is Reason?

e) Upapatte :

- It is proper because it is Karma Anga Upasana.
- Hinkara, Udgita – Panchami – Hetavarte.

Shankara :

- Gives 2 Reasons.

a) Upakrama :

- What is foundation for Upasana in 1, 2, 3rd Chapter?

Chandogyo Upanishad :

ओमित्येतदक्षरमुद्गीथमुपासीत ओमिति
ह्युद्गायति तस्योपव्याख्यानम् १

Omityetadaksaramudgithamupasita; Omiti hyudgayati
Tasyopavyakhyanam

Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their Oneness.] How you recite this Om is being explained. [1 – 1 – 1]

- Read top heading of newspaper first to know contents of page.
- Sama mantra Udgita = In all portions object not Prakaraha.

Prithvi	Hinkara
<ul style="list-style-type: none"> - Imagination - Prakaraha 	<ul style="list-style-type: none"> - Mantra - Object of Upasana like Omkara

2nd Argument : Chandogyo Upanishad : Conclusion of one set of Upasanas

परोवरीयो हास्य भवति परोवरीयसो ह
लोकाञ्जयति य एतदेवं विद्वान्प्राणे-
षु पञ्चविधं परोवरीयः सामोपास्त
इति तु पञ्चविधस्य २

parovariyo hasya bhavati parovariyaso ha lokanjayati
yad etadevam vidvan pranesu
pancavidham parovariyah samopasta iti tu pancavidhasya.
iti saptamah Khandah

When a person knows the fivefold Sama worship and performs it in the organs, paying to each of the organs more respect than to the last, his life becomes more and more excellent, and he also attains better and better worlds. [2 – 7 – 2]

Chandogyo Upanishad : Initiation into new set

अथ सप्तविधस्य वाचि सप्तविधं सामोपासीत यत्किंच
वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः १

atha saptavidhasya vaci saptavidham samopasita
yatkinca vaco humiti sa himkaro yatpreti sa prastavo yadeti sa adih.

Now begins a discussion on the sevenfold Sama worship. One can perform this sevenfold Sama worship in speech. Wherever the syllable hum occurs in speech, that is himkara. Similarly, wherever the syllable Pra occurs, that is to be taken for the prastava. And wherever a occurs, that is adi [the beginning]. [2 – 8 – 1]

Chapter 2 – 7 – 2 :

- Iti Tu Pancha...

Chapter 2 – 8 – 1 :

- Anantara Sapta vidasya... Pancha Vidam and Sapta Vidam = Division of Sama mantra.
- Sama mantra = Object of Upasana.

Arguments :

Upapattena	Upakrama	Vakya Seshat
Vyasa	Introduction	Later

4 Arguments of Purva Pakshi :

a) Purva Pakshi : Chapter 2 – 2 – 1 :

Prithvi / Loka	Hinkara / Mantra
<ul style="list-style-type: none">- Inferior- Vishaya- No karma Phalam given	<ul style="list-style-type: none">- Superior- Prakaraha- Karma Angatvat gives Phalam

Shankara :

Loka	Superior to Mantra
<ul style="list-style-type: none">- Itself is karma Phalam- End alone superior- Utkrishtaha- Prithvi Loka Darshanam Eva Sadhyam- Karma Phalatvat Prithvi Loka Superior	<ul style="list-style-type: none">- Karma Anga- Produces result- Sadhanam- Means- Nikrishtaha- Hinkara

2nd Argument :

b) Purva Pakshi : Gramatical problem :

Chandogyo Upansiahd :

- Chapter 2 – 2 – 1 – Lokeshu Pancha Vidam.....

Chandogyo Upanishad :

लोकेषु पञ्चविधं सामोपासीत पृथिवी
हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ
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One should worship the Sama in a fivefold manner, treating the different parts as symbols of the worlds. For instance, treat the syllable him as the earth, Prastava as fire, Udgitha as the sky, Pratihara as the sun, and Nidhana As heaven, which is up Above. [2 – 2 – 1]

- Lokeshu – Saptami Vibakti – 7th Case.

7 th Case (Saptami)	Utkrishta Vastu
<ul style="list-style-type: none">- Nikrishta Vastu- Inferior object- On Inferior Object is Visualised superior	<ul style="list-style-type: none">- Imagination- Prakaraha

Shankara :

- Lokeshu Panchavidam Sama Upasite visualise the world as Sama mantra.

Trauslating :

- World 7th Case (Object) as 2nd case.
- Instead of in the world – Treat as the world – Objective 2th Case.
- Sama Upasita (2nd) – Visualise world as Sama.
- You compromise 2 cases i compromise only one – We win!

5th Adhikaranam :**Prateeka Upasana – Chandogyo Upanishad :**

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा
एष प्रजाभ्य उद्गा-

यति उद्यँस्तमोभयमपहन्त्यपहन्ता ह वै
भयस्य तमसो भवति य एवं वेद १

**Athadhidaivatam ya evasau tapati tamudgithamupasitodyan
va esa prajabhya
udgayati udyam+s tamo-bhayam apahanty
apahanta ha vai bhayasya tamaso bhavati ya evam veda.**

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One should worship the Sama in a fivefold manner, treating the different parts as symbols of the worlds. For instance, treat the syllable him as the earth, Prastava as fire, Udgitha as the sky, Pratihara as the sun, and Nidhana As heaven, which is up Above. [2 – 2 – 1]

Controversy :

- Meditate Aditya on Omkara or Omkara on Aditya.
- Loka (Vishaya) on Sama (Prakaraha) or Sama on Loka.

Purva Pakshi :

- Aditya and Loka – Object of Meditation, Udgitha and Sama – Prakara of Meditation.

Siddantin :

Sama Mantra	Loka / Aditya
- Object of meditation	- Prakara - Visualised

- Visualise Omkara as Aditya, Visualise Hinkara mantra as Prithvi.

Mantra	Loka
Vishaya	Prakara

- Shankara refutes 4 Arguments of Purva Pakshi.

1st Argument :

- Upasana is Seeing superior upon inferior Nikrishta Vastuni Utkrishta darshanam.

Inert Material	Prakaraha / Dieties
- Vishaya - Shaligrama - Turmeric Powder	- Vishnu, Shiva, Ganesha

Lokas	Mantras
- Superior - Don't use for rituals - Nikrishtam	- Use for rituals - Karma Angam - Give Phalam - Utkrishtam

Shankara :

Loka	Mantras
<ul style="list-style-type: none">- Not part of ritual- Akarmataha- Superior- Chapter 2 – 2 – 3 = Upasana PhalamChapter 2 – 2 – 1 = Upasana- Sadhyam (End) Superior to Sandanam (Means)- Person loves means for the Sake of end	<ul style="list-style-type: none">- Karma Anga part of Ritual- Karma Anga- Part of Ritual- Means- Sadhanam

Loka	Mantras
<ul style="list-style-type: none">- Utkrishta- Phalatvat	<ul style="list-style-type: none">- Nikrishtaha- Karma Angatvat

- Mantreshu Loka darshanam is the Meditation

Loka	Mantras
Prakaraha	Vishaya

- Visualise Hinkara / Omkara mantra as Loka – Aditya / Prithvi.

2nd Argument : Grammar

Purva Pakshi – Chandogyo Upanishad :

- Chapter 2 – 2 – 1 – Lokeshu Sama Upasita..
- Upon Loka, Sama Mantra Dhyanam Kuryat.

Lokeshu :

- 7th Case
- Always reveals Nikrishta Vastu.
- Meditation = Nikrishta Vastuni, Utkrishta Darshanam.
- Saptami Vibakti Sama = Prakaraha, Loka = Vishaya of Upasanam – Inferior object.

Shankara :

- Visualise Loka as Sama mantras – Bakti – Upadrava, Nidana, Udgita.

Our Statement :

- Visualise Mantras as Lokas.

Purva Pakshi :

- Lokan Samna mantra Rupena Upasita.

Samna Mantra	Loka
<ul style="list-style-type: none">- Prakaraha- Tritiyam Vibakti- Ittam Bave (Ippadi Yaga..)- 2nd Case in mantra – Convert to 3rd Case	<ul style="list-style-type: none">- Vishaya- Dvitiya Vibakti (7th Case in Upanishad convert to 2nd Case)

Siddantin :

- Sama Visualise as Lokas.

Sama	Lokas
<ul style="list-style-type: none">- Vishaya- 2nd Case- In Mantra – 2nd Case only	<ul style="list-style-type: none">- Prakara- 3rd case- Convert and 7th to 3rd case

- Sama Mantra – Lokatvena Upasita.

Purva Pakshi :

- Changing 2 Vibakti's – Siddantin Changing one Vibakti.
- Our interpretation closer to Upanishad Vakyam.

Mantra	Loka
- Vishaya	- Prakara - Less compromise - Lagavat

3rd Argument - Purva Pakshi : - Lingat

- Indication supports my Matam.

Chandogyo Upanishad :

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयत इयमेव साग्निरमस्तत्साम १

iyamevargbhih sama tadetadetasymrcyadhyudham sama
tasmadrcyadhyudham sama giyata iyameva sagniramastatsama.

This earth is like the Rg Veda, and fire is like the Sama Veda. The sama is based on the Rg Veda, and this is why the Sama is sung based on the Rg Veda. The earth is sa and fire is Ama. This Sa and Ama together make Sama. [1 – 6 – 1]

Prithvi	Rig Mantra
- Agni - Object - Vishaya	- Sama Mantra - Prakaraha - Visualisation

- My interpretation is correct.

Siddantin :

- Lingam Supports me Only.

आदित्यादिमतयश्चाङ्ग उपपत्तेः ।

Adityadimatayaschanga upapatteh

And the ideas of the sun, etc., are to be superimposed) on the subordinate members (of sacrificial acts), because (in that way alone the statement of the scriptures would be) consistent. [4 – 1 – 6]

- Eva used after Iyam Emphasis, not required for object of meditation but Prakara of Meditation – New teaching.
- See ganga as Devata Goddess.

See Ganga	Devata Goddess
<ul style="list-style-type: none"> - Already known - Uddeshyatvat - Does not require Avadharanam emphasis - Vishaya 	<ul style="list-style-type: none"> - Not Known - New idea - Teaching - Videha always Paraha - Requires Emphasis - Visualisation

- Eva comes after prithvi hence Prakara not Vishaya.
- Linga – Clue – Supporting me Lingasya Anyartatat – Not Supporting you.
- Position of Eva is clinching Argument.

4th Argument :

- Difficult situation because we made statement in previous Adhikaranam.

Previous Adhikaranam :

- Mano Adityo Brahma iti Upasita

Mano	Brahma
<ul style="list-style-type: none"> - Vishaya - Visible - Occurs 	<ul style="list-style-type: none"> - Prakaraha

- Occurs 1st - is More powerful – Strong, fact.
- Asanjayata Virodha Nyaya.
- Brahman – 2nd weaker – Therefore imagination.

In Chandogyo Upanishad :

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- Loka – Mentioned 1st , Mantra – 2nd Aditya Udgitham Upasita.

Prithvi – Hinkara Upasita :

- 1st - by Asanjayati Virodha Nyaya – Vishaya Sama Mantra – Prakara.
- But we say mantra – Vishaya, Aditya Prithvi – Prakaraha.
- Later – Figurative, imagination, that rule is general Rule.
- What we listen 1st - Enters without contradiction.
- Train at 8.0'Clock Accepted without obstacle, stronger, has advantage.
- 1st enter into class – Raja! 2nd Adjusts to 1st.

Exceptions :

- 2nd proved stronger by other Paramanam, 2nd one will Pushout 1st .
- 1st person sees curchief or resered Board, Had Advantage of first come but reserved.
- Exception quoted for Asanjata Virodha Nyaya.

Erroneous Perception	Right Perception
<ul style="list-style-type: none">- Seeing rope as snake 1st- Has Advantage of Asanjata virodha Nyaya- Sun rises, Sun going Around, Geocentric Universe	<ul style="list-style-type: none">- Seeing rope as rope- Later has advantage- 1st Has Disadvantage proved by 2nd Pramanam which has capacity to negate first- Sun never rises- Heliocentric Universe- Earth Going Around

- Asanjata Virodha Nyaya is applicable in Previous Adhikaranam, not in this Adhikaranam.
- We have more powerful reason to dislodge it.
- Asanjata Virodha Nyaya has exception Utsargaha – Apoditam negated here.

Powerful Reasons :

- 3 Previous reasons powerful to dislodge 4th, This is case of exception.

Topic :

- See Loka as Mantra or Mantra as Loka, Visualise mantra as Loka.

Sutra 7 – 6th Adhikaranam :

आसीनः सम्भवात् ।

Asinah sambhavat

Sitting (a man is to meditate) on account of the possibility. [4 – 1 – 7]

General Introduction :

- Aseenadhi Adhikaranam

Doubt :

- In Upasana are there posture restrictions or not, Upasana = Manasa Karma.

Upa	Asanam
<ul style="list-style-type: none"> - In proximity, close, Sameepa Vartanam 	<ul style="list-style-type: none"> - Dwelling. to stay - Aas – Dhatu - Aasate Asaate - Atmane padi

Near What? Near objects of Meditation :

- Upasya Vishaya Sameepa Vartanam, Being next to it.
- Who should be near Upasya Vishaya?

Kahikam	Vachikam	Manaha
Body	Mouth	Mind

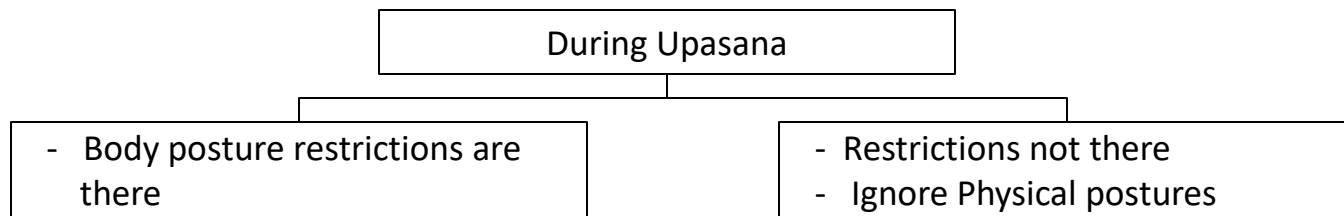
Manaha Sameepa Vartanam :

- Mind to be in contact with Upasya Vishaya.

- Mind can stay close to as object only in Particular way by entertaining thoughts dealing with object.
- Only by Vritti Pravaha, consistently, continuously.
- Sitting, Staying close to Vishnu... Vishnu Vritti Pravaha, Vishnu Sampe vartanam.
- Upa – Vasa = Fasting = Imphed meaning Vas = root – To Stay, As and Vas – To stay.
- Mentaly staying near God by entertaining a thought.
- Upasana = Manasa Vyapara saguna Brahma vishaya mansa Vyapara.
- Mental activity centred on Saguna Brahman.
- If Nirguna Brahma Vishaya manasa Vyapara, Then called ‘Nididhyasanam’

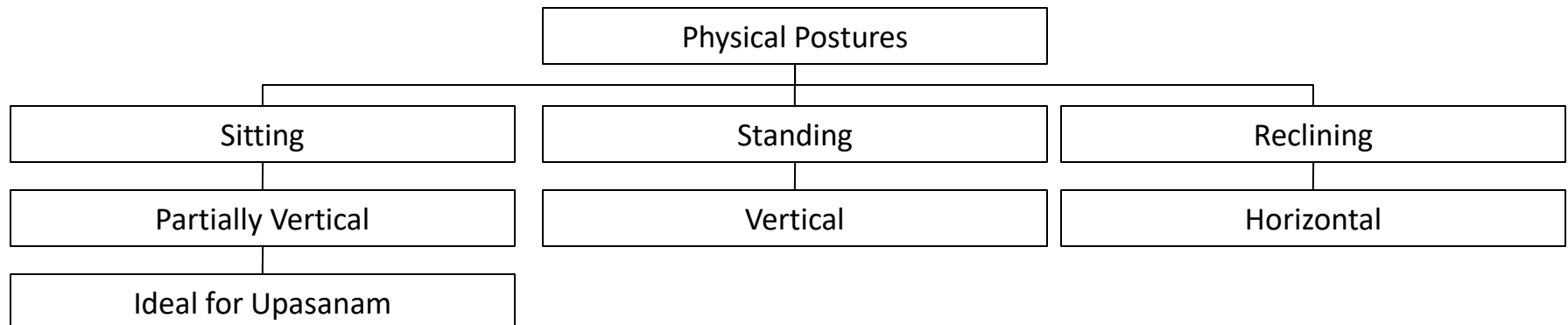
Controversy :

- Upasana – Activity of mind only, what should be condition of Body? Job done by Mind.



- Sruti, Yukti, Anubava – Postural restrictions are there.

General Analysis – 1st Sutra :



Sutra 7 :

आसीनः सम्भवात् ।

Asinah sambhavat

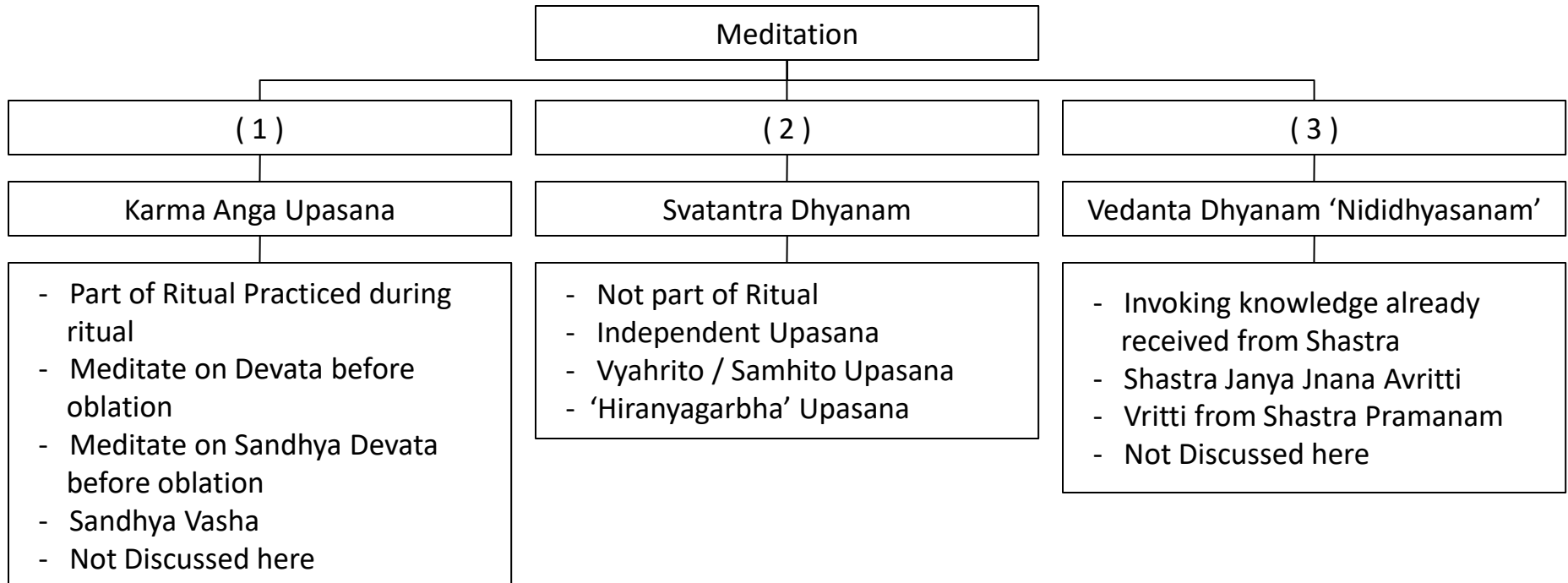
Sitting (a man is to meditate) on account of the possibility. [4 – 1 – 7]

Aseena Adhikaranam – 4 Sutras :

- Specific posture required for Meditation or not?

Vyasa :

- Tell me for what type of meditation, it is for posture.



Karma Anga Upasanam :

- Whatever posture for Karma, Same for Upasana also standing Sandhya vandandanam.
- Arjya Pradhanam – Standing in river.
- Water offering and direction, posture of karma Determines posture of Upasana.
- No controversy in Karma, postures, sit on Ground facing East.
- Lower than where he is seated, Pracheena Pravaha.
- Vaishva Devena Prachita place should go down in eastern direction.
- Kala / Direction / Posture with Karma specifically said.
- Not topic of this Adhikaranam, Vedanta Dhyanam – Not Topic here.
- Meditation not done for Adrishta Phalam.
- Rules compulsory only when phalam is invisible, Vedantic meditation – Not for Punyam.
- While standing , eyes play important role in balancing Body.
- When eyes closed, loose balance can't concentrate on mind when we do standing Svatantra Upasanas.

Reclining posture :

- When body relaxed, eyes closed, sound sleep comes.
- Sitting posture ideal for meditation, Sit in ground if choice available.

1st Sutra :

- Sitting posture better for practical reason.
- For focussing, Samana Pratyaya Pravaha karanam.
- For maintaining flow of Same thought for its maintainance, Sitting posture best.

Word Analysis :

a) Aseenaha Sambavat :

- Remaining seated, one should practice meditation.

b) Sambavat :

- Because what is practical and favourable, conducive.

Significance of Words :

a) Aseenah :

- In Seated posture.
- Ass – 2nd Conjugation, Atmane Pade, Aaste, Aasate, Aseena = Present active participle.

b) Sambavath :

- Practical, conducive

Sutra 8 :

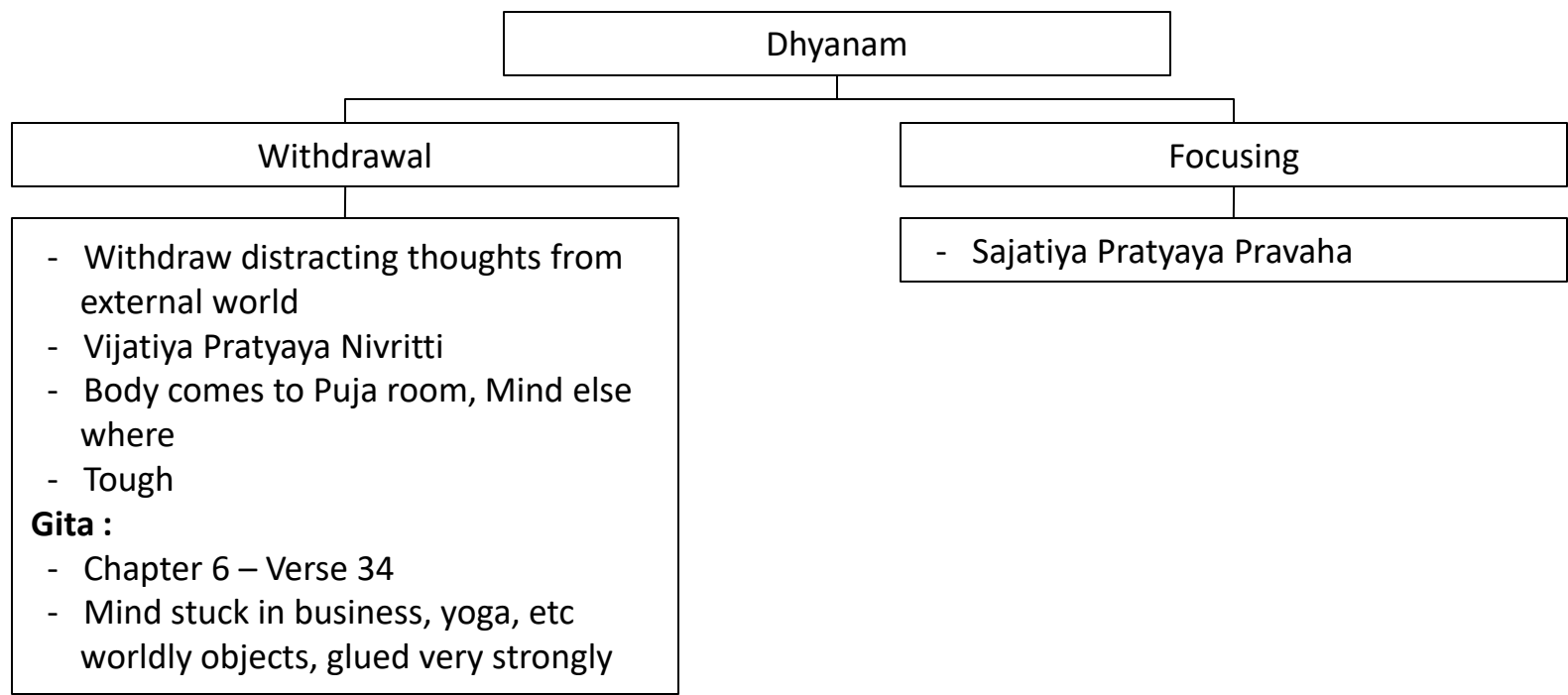
ध्यानाच्च ।

Dhyanaccha

And on account of meditation.[4 – 1 – 8]

Reinforcing Support :

- Seated posture ideal Upasanam, another word for Dhyanam, both Synonymous.
- Dhyanam = Mental exercises involves 2 Fold effort.



Gita :

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

Undoubtedly, O Mightly-armed, the mind is difficult to control and is restless; but, by practice, O Son of Kunti, and by dispassion it is restrained. [Chapter 6 – Verse 35]

- Vijatiya Pratyaya Anantarita Sajatiya Pratyaya Pravaha.

Gita :

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६ ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it, and bring it back to be under the control of the self alone.
[Chapter 6 – Verse 26]

- Plucking Sutra 7 – Focussing requires seating posture.

- Sutra 8 – Seating posture conducive for focussing process.

This Sutra :

- Seated posture conducive for withdrawal from distractions.
- Aseenaha is Vijatiya Pratyaya Nivriti yartham.
- Sajateeya Pratyaya Pravaha Aseenaha, both Aspects of meditation to be taken care of for meditation to be Successful.

Word Analysis :

a) Cha : And

b) Dhyanat :

- Since Upasanam is identical with Dhyanam, the above condition is to be accepted.
- Necessary condition : Seated posture.
- Commentator : Brahma Vidya baranam.

Previous Sutra – 7	Sutra 8
Sajatiya Pratyaya Pravaha	Vijatiya Pratyaya Nivritti

Significance :

a) Dhyanat : Panchami :

- Because Upasanam happens to be dhyanam which requires withdrawal of mind.
- Ideally done in seated position, therefore sit and meditate.

b) Cha :

- Joins previous hetu Sambavat to dhyanat.

अचलत्वं चापेक्ष्य ।

Achalatvam chapekshya

And with reference to immobility (the scriptures ascribe meditateness to the earth).[4 – 1 – 9]

- Expression in Shastric and Laukika Vyavahara.

Chandogyo Upanishad :

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं
ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव
देवमनुष्यास्तस्माद्य इह म-नुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादांशा
इवैव ते भवन्त्यथ येऽल्पाः कल- हिनः पिशुना उपवादिनस्तेऽथ
ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्वेति १

Dhyanam vava cittadbhuyo dhyayativa prthivi dhyaya-tivantariksam
dhyayativa dyaurdhyayantivapo dhyayantiva parvata dhyayantiva
devamanusyastasmadya iha manusyanam mahattam prapnuvanti dhyana padamsa
ivaiva te bhavantyatha ye'lpah kalahinah pisuna upavadinaste'tha
ye prabhavo dhyana padamsa ivaiva te bhavanti dhyanamupassveti || 1 ||

Meditation is certainly superior to intelligence. The earth seems to be meditating. The space between the earth and heaven seems to be meditating. So also, heaven seems to be meditating. Water seems to be meditating. The mountains seem to be meditating. [7 – 6 – 1]

- Mountains appear to be as though meditating.
- Shastriya Vyavahara.

Laukika Vyavahara :

- Dhyayati Eva vakaha – (Crane bird, Stand on)
- Shore of water body where fish is Available.
- Crane is motionless with Sajatiya Pratyaya Pravaha with fish Pratyaya – Picks fish correctly.

- Crane in meditation as it were – Seeing stillness of Bird from Language used.
- Meditation, Passiveness, stillness in activity go together in Shastra and laukika Vyavahara.
- Meditation practiced with stillness.
- Therefore if you want to practice meditation, sit still.
- Bharat natyam – Single leg also in stillness.
- Atha Alambanam sa Apekshya.

Word Analysis :

a) Cha : Moreover

- There is an expression – Mountain meditates as it were, crane meditates as it were.

b) Apekshya :

- Based on

c) Achalatvam :

- Their motionlessness, stillness.

Significance :

a) Cha :

- There are laukika and Shastriya expressions, Laukika – Dhyati Eva Bakaha.

Shastriya – Chandogyo Upanishad :

- Dhyayati Eva....(Chapter 7 – 6 – 1)

b) Achalatvam :

- Motionless, stillness mountain inert, will not meditate sadrushyam only in Stillness.
- Meditator – Maintains stillness.

c) Apekshya :

- Refers to common feature – Sadrishyam.

Sutra 10 :

स्मरन्ति च

Smaranti cha

The Smriti passages also say (the same thing). [4 – 1 – 10]

Has Smriti Support :

- In Smriti Grantha also seated posture mentioned.

Svetasvatara Upanishad :

Gita :

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

Having in a clean spot established a firm seat of his own, neither too high nor too low, made of a cloth, a skin, and kusa-grass, one over the other. [Chapter 6 – verse11]

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२ ॥

There, having made the mind one-pointed, with the actions of the mind and the senses controlled, being seated on the seat, let him practise Yoga for the Purification of the self.[Chapter 6 – verse12]

Chapter 6 :

- Nididhyasanam Chapter not Saguna Upasanam.

Word Analysis :

a) Smarantish Cha :

- Smriti also declares so Smaranti – Smritis declare.

b) Cha :

- Conjugation to reinforce through other Pramanam.

Bagawatam – 9th Chapter :

- Ishvara Dhyanam – Uddara Gita – Heart – Pericarp – Solar disc flames Pramanam for meditation.

Sutra 11 : 7th Adhikaranam :

यत्रैकाग्रता तत्राविशेषात् ।

Yatraikagrata tatravisheshat

Wherever concentration of mind (is attained), there (it is to be practised), there being no specification (as to place). [4 – 1 – 11]

- Svatantra Upasana – Not karmanga or Vedanta Dhyanam.

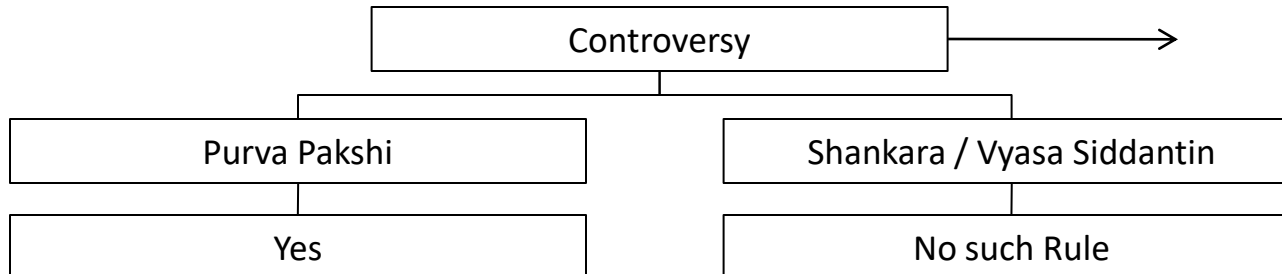
Upasanam	Nididhyasanam
Saguna Dhyanam	Nirguna Dhyanam

Shankara :

- Does not observe this rule uses Upasana for ‘Nididhyasanam’ also.

Brahma	Ishvara
Nirgunam	Sagunam

- Shankara treats both equally, Svatantra Upasana requires seated.



- Posture
- Arthere Rules of Dik, Kala, Desha for Svatantra Upasanam

Dik :

- Sit in East not south

Desha Niyama :

- Cave / River

Kala Niyama :

- Sandhya Vandanam.
- Gayathri Upasanam as part of Sandhya Vandanam – Rules are there.
- Desha, Kala, Dik Niyamas are there for Sandhya Vandana karma.
- Svatantra Upasana – Shiva manasa Puja – Seating posture compulsory.
- No Dik, Desha, Kala Niyamas.

Rule :

- Svatantra Upasana requires focussed thoughts without distraction, you have choice w.r.t Dik, Desha, Kala.
- Wherever you are able to focus without distraction, that desha, Kala, Permitted.
- Concentration only during 2Pm – Ok, Permitted.

Word Analysis :**a) Tatra :**

- Person can meditate in any place, time, direction.

b) Yatra : where**c) Ekagrata :**

- Where concentration is possible.

d) Aviseshat :

- Since there is no scriptural specification w.r.t place, time direction.

Significance :

- Wherever Ekagratha is Possible, Ekam, Agre(in front of mind) , Yasya tatu Ekagra.
- That mind which has got only one in front of it, Manaha – Adjective.
- Tatra bavaha Ekagrata, Tatra Upasana Kuryat.
- One can practice Svatantra Upasana because.

Avi Vishesat :

- Absence of Scriptural specification.
- Unlike Karma, for Karma – Dik, Desha, Kala, Important.

3 Examples :

a) Dik :

- Brahma yagya Ritual, Do facing East.

b) Desha :

- Vishwa Deva yagya on ground in Eastern part.
- Should be down – West – Up

c) Vastu :

- Pole put higher

d) Kale :

- Pinda Pitru yagya done in Aparannam – After Noon, Purva Annam – before Noon.
- For Svatantra Upasana – No Specification.

Sutra 11 :

यत्रैकाग्रता तत्राविशेषात् ।

Yatraikagrata tatravisheshat

Wherever concentration of mind (is attained), there (it is to be practised), there being no specification (as to place). [4 – 1 – 11]

- Phala – Adyayaha – 4th Chapter Vidya Phalam.
- 1 – 8 Adhikaranam of 1st Pada, should be attached to 3rd Chapter – 4th pada deals with sadhana – Not Phalam.
- Technically should be in 3rd Chapter.

Topic : Meditation :

- 1st and 2nd Adhikaranam – Vedantic meditation = ‘Nididhyasanam’
- 3rd - 8th Adhikaranam – Saguna Upasana.
- 6th Adhikarana – Saguna Upasana posture for Meditation – Over.
- For Nididhyasanam posture not relevant.
- For karma Anga Upasanam, part of Ritual, posture prescribed for Karma is same for Upasana.
- Prateeka Upasana – Use Symbol, upon symbol, invoke Devatas.
- Prateeka Upasana – Svatantram, Saguna Vishayam Karma Anga Upasana – Paratantram, Nididhyasanam – Nirguna Vishaya.
- Is there any posture – Seated posture compulsory – 6th Adhikaranam – Aseena Sambavat.
- Pramana – 10th Sutra – Smartantish Cha.

Gita :

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

Having in a clean spot established a firm seat of his own, neither too high nor too low, made of a cloth, a skin, and kusa-grass, one over the other. [Chapter 6 – verse11]

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२ ॥

There, having made the mind one-pointed, with the actions of the mind and the senses controlled, being seated on the seat, let him practise Yoga for the Purification of the self.[Chapter 6 – verse12]

- Even though Gita - Chapter 6 is 'Nididhyasanam' - Chapter – Proved by Gita :

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किं चिदपि चिन्तयेत् ॥ ६-२५ ॥

Little by little, let him attain quietude by the intellect held in firmness; having made the mind established in the self, let him not think of anything. [Chapter 6 – Verse 25]

Fix Mind on Atma :

Uddhava Gita :

मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिम् ॥ ९-३२ ॥

For, taking refuge in me, they also, who o partha, may be of a “Sinful birth”-women, Vaisya-s as well as Sudra-s – Even they attain the supreme goal. [Chapter 9 – Verse 32]

11th Sutra :

- 7th Adhikaranam - Other rules w.r.t. Prateeka upasana – Desh, Dik, Kala Niyama – Not Relevant for Prateeka Upasana – Vyasa only for karma Anga – Upasana – They are relevant.

Only condition :

- Yatra Ekagratha choose any quiet place where mind.
- Quiet, Subjective - Place Varies.

- Aviseshat – Scriptures do not describe Dik, Desha, Kala – Specifications.
- Sadrusha Neiva Santi, Tasmāt Tatra Ekagrata.

Shankara Bashyam :

Purva Pakshi : Svetasvatara Upanishad :

- Gives specification.

Gita :

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

Having in a clean spot established a firm seat of his own, neither too high nor too low, made of a cloth, a skin, and kusa-grass, one over the other. [Chapter 6 – verse11]

Svetasvatara Upanishad :

समे शुचौ शर्करावह्निवालुका- विवर्जिते शब्दजलाश्रयादिभिः ।
मनोनुकूले न तु चक्षुषीढने गुहानिवाताश्रयणे प्रयोजयेत् ॥ १० ॥

same sucau sarkaravahnivaluka-vivarjite sabdajalashrayadibhih I

mano'nukule na tu caksupidane guhanivatasraya ne prayojayet II 10 II

One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice - places where the ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises. [Chapter 2 – Verse 10]

- No mosquito, not bright, No Sound, no flies – No Wind.
- Ashraya = Sthanam - Mano Anukule, place conducive for concentration.
- Not talking of Adrishta phalam but Drishta Phalam.

Shankara :

- Conditions in Svetasvatara Upanishad – Suggestions, only condition – Sitting posture.
- Sukrut Butva – Suggestions given need not follow.

Gita :

- Chapter 6 – Verse 11 → Kusa - Grass, deer Skin - Can't get today.
- Rule Secondary – Mind should be Shantam and Ekagratam.

8th Adhikarana – One Sutra : Apranyat Adhi Adhikaranam

Sutra 12 :

आ प्रायणात्तत्रापि हि दृष्टम् ।

Aa prayanat tatrapi hi drishtam

Till death (till one attains Moksha) (meditations have to be repeated); for then also it is thus seen in scripture. [4 – 1 – 12]

Topic : Upasana

- 3rd Chapter – 3rd Pada end.

3 Types of Upasana and 'Nididhyasanam'

Karma Anga Upasanam

- Part of Vedic ritual
- Paratantram

Prateeka

- Svatantra Upasanam
- Nikrishta Vastuni Utkrishta Vastu Darshanam
- Mano Brahmaiti..(3 – 18 – 1)

Aham Graha Upasana

- Svatantra Upasanam
- Upasya Devata invoked upon myself

Chandogyo Upanishad :

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो
ब्रह्मेत्युभयमादिष्टं भव- त्यध्यात्मं चाधिदैवतं च १

Mano brahmetyupasitetyadhyatmamathadhidaivata
makaso brahmety ubhayam adistam bhavaty adhyatmam cadhidaivatam ca.

The mind is Brahman-this worship is called Adhyatma. Next is that called Adhidaivata: Space is Brahman.[That is, meditate on space as Brahman.] These two ways of meditation are advised: Adhyatma and Adhidaivata. [3 – 18 - 1]

Sandhya Vandanam :

असावादित्यो ब्रह्म-ब्रह्मैवाहमस्मि ।

Asavadityo brahma-brahmaiv ahamasmi ।

Face East for pratha sandhyavandanam and Madhyahnika and Norths Ayam Sandhyavandanam Utter the following Mantra and meditate for a while that you and Brahma are the same.

Isavasya Upanishad – End :

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

*Pusanne-karse yama surya praja-patya,
Vyuha rasmin samuha tejah
Yatte rupam kalyana-tamam tatte pasyami
yo'sa-vasau purusah so'ham-asmi. [16]*

O Pusan (Sun, Nourisher), O Sole Seer, O Controller of All, Surya, Son of Prajapati, disperse Thy rays and gather up Thy burning light... I behold Thy glorious form... the Purusa within Thee, He am I. [Verse 16]

Siksha Valli - Many Upasanas :

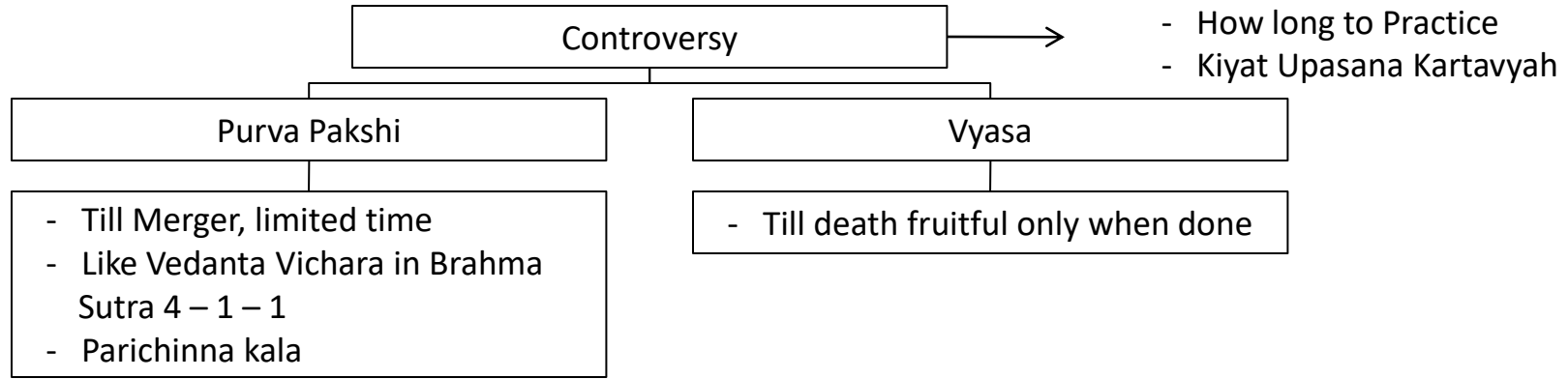
- Devata invoked upon myself, Aham invoked Devata.
- Aham – Taken for Upasana.

Phalam :

- Upasaya Devata Aikyam.
- Devata Sayujya bavaha, Virat Upasana – Virat Aikyam.
- 'Hiranyagarbha' Upasana – 'Hiranyagarbha' Aikyam.
- Do Ishvara, Rama, Upasana as Aham.

Phalam :

- Aikyam with the lord.
- Krama Mukti for Saguna Ishvara Dhyanam – Go to Brahman Loka and through Knowledge become one with ishvara.
- Aham Vishnu / Shiva / Rama Asmi.



Sutra :

आवृत्तिरसकृदुपदेशात् ।

Avrittirasakridupadesat

The repetition (of hearing, reflection and meditation on Brahman is necessary) on account of the repeated instruction by the scriptures. [4 – 1 – 1]

- Repeat till Aham Brahma Asmi fact for me, convinced of teaching.
- Jnanam is drishta Phalam not Adrishta Phalam like Upasana Phalam.
- Marana Kale paryantham, Aham Graha Upasana Kartavyam no such rule for 'Nididhyasanam'.

General Analysis of Sutra :

- Aaprayanat – Till Prayanam = Maranam.
- Prakarsheti Ayatam gachhati, till leaving body.

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१० ॥

At the time of death, with an unshaken mind full of devotion, by the power of 'Yoga' fixing the whole 'Prana' (Breath) between the two eyebrows, he (The seeker) Reaches the supreme resplendent 'Purusa'.
[Chapter 8 – Verse 10]

- Upasaka should be expert hathayogi.
- Ashtanga yoga balavan - Padmasan during death.

Pramanam : Shatapatha Brahmanam :

- Saha Yavat Krutuhu – Asmat Lokat Prayati...
- Kratuhu – Thought / Sankalpa whichever thought person does.
- Tavat Kratuhu Ha Amum Lokan pretya Asambavati.
- With that thought he will travel, Rama Rama Samskarah will guide him.

Abisambavati :

- Becomes one with rama, Upasya Devata Uttered.

Smriti – Gita :

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being.
[Chapter 8 – Verse 6]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८-७ ॥

Therefore, at all times, remember me, and fight, with mind and intellect fixed (Or Absorbed) in Me; you shall doubtless come to me alone. [Chapter 8 – Verse 7]

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
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[Chapter 8 – Verse 10]

- What he thinks at time of death that he becomes after.

Verse 10 :

- Prayana Kale... [Chapter 8 – Verse 10]
- Remember Ishvara to become one with God after death.

Question :

- Why should i remember Now?
- Last thought decides next Janma.

Word Analysis :

a) Aaprayanat :

- Aham Graham Upasana (i am Vishnu) has to be practiced until death.

b) Hi : Because

c) Tatra Api :

- Practice of Upasana even at time of death.

d) Drishtam :

- 1st prescribed in the Scriptures.

Significance :

a) Aaprayana :

- Prayana = Maranam, A = Until, death.

Abhividhi	Maryada
Including	Excluding

b) Reason : Tatra Api (Prayana Kale):

- Marana Kale Api.
- Even at the moment of death, practice of meditation prescribed.

c) Drishtam :

- It is Seen in scriptures.

At Moment of Death	Conclusion
<ul style="list-style-type: none"> - Prescribed - Hetu - Panchami 	<ul style="list-style-type: none"> - Until death - Sadhyam - Thought life Sapta

- Shastra Pramanam.

a) Shatapada Brahmana :

- Chapter 10 – 6 – 3 – 1

Gita :

- Chapter 8 – Verse 6, 7, 10

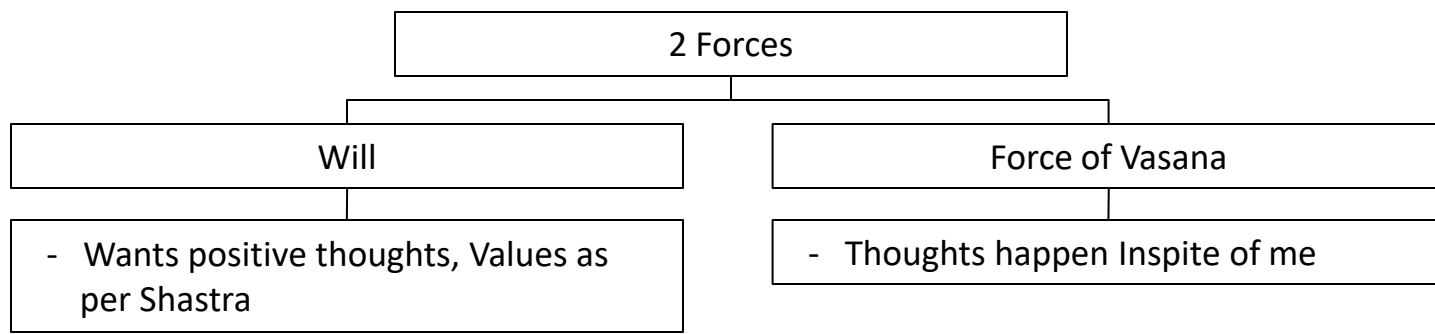
Bashyam Points :

a) Why Aham Graha Upasana :

- Required throughout life – Scriptures say only at time of death.

Shankara :

- To remember Ishvara, our sub-conscious mind should be saturated with Ishvara Vasana.
- Our Thoughts are influenced by 2 forces.



- There is constant fight between these two, more thoughts determined by Vasana not will, as we become older.
- Vasanas more powerful.
- Each experience etching in mind a Vasana.
- Towards death – Will will be zero or absent.
- What takes over is sub-conscious mind or Vasana.
- For Ishvara Smaranam to happen when no will is there, we have to saturate mind with Ishvara Vritti.
- How to influence your Vasana or Subconscious mind..?
- Only by Vritti Avritti = Abhyasa in Gita :

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

Undoubtedly, O Mightly-armed, the mind is difficult to control and is restless; but, by practice, O Son of Kunti, and by dispassion it is restrained. [Chapter 6 – Verse 35]

- By sheer repetition of Aham Graha Upasana.
- See Upasya Devata, invoke in me.
- I deliberately remove distance between me and devata.
- Bheda Bangaha, destruction of Bheda.
- Not through Advaita Jnanam which is different type of Bheda, Bangaha accomplished through knowledge.
- Mahavakya Vichara requires superior qualification.

- Here not Abheda Jnanam gained through Mahavakyam Vichara.
- Without going to Vedanta, we imagine, visualise i am vishnu.
- This repetition leads to Abheda Sakshat Karaha.
- Become one with Devata in this Janma.

विकल्पोऽविशिष्टफलत्वात् ।

Vikalpo'visishtaphalatvat

There is option (with respect to the several Vidyas), because the result (of all the Vidyas) is the same. [3 – 3 – 59]

- Mind Soaked in devata, saturated with Upasya Devata.
- Devotees call him Amma, Anjaneer, Tanmaya.

Example :

- Husband gets wifes feature and viceversa after 60 years.

Brihadaranyaka Upanishad :

यत्ते कश्चिदब्रवीतच्छृण्वामेति; अब्रवीन्मे जित्वा शैलिनिः, वाग्वै ब्रह्मेति;
यथा मातृमान्पितृमानाचार्यवान् ब्रूयान्, तथा तच्छैलिरब्रवीद्वाग्वै ब्रह्मेति,
अवदतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठां? न मेऽब्रवीदिति;
एकपाद्वा एतत्सम्मादिति; स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनम्, आकाशः
प्रतिष्ठा, प्रज्ञेत्येनदुपासीत; का प्रज्ञता याज्ञवल्क्य? वागेव सम्मादिति होवाच ।
वाचा वै सम्माड्बन्धुः प्रज्ञायते, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः
पुराणं विद्या उपनिषदः श्लोकाः
सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः,
परश्च लोकः, सर्वाणि च भूतानि वाचैव सम्माद् प्रज्ञायन्ते; वाग्वै सम्माद् परमं ब्रह्म;
नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिवशरन्ति, देवो भूत्वा देवानप्येति,
य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः ।
स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

yatte kaścidabravīttacchṛṇavāmeti; abravīnme jitvā śailiniḥ,
vāgvai brahmeti; yathā mātṛmānpitṛmānācāryavān brūyān,
tathā tacchailirabravīdvāgvai brahmeti, avadato hi kiṃ syāditi;
abravīttu te tasyāyatanam pratiṣṭhām? na me'bravīditi;
ekapādvā etatsamrāḍiti; sa vai no brūhi yājñavalkya |
vāgevāyatanam, ākāśaḥ pratiṣṭhā, prajñetyenadupāsīta;
kā prajñatā yājñavalkya? vāgeva samrāḍiti hovāca |
vācā vai samrāḍbandhuḥ prajñāyate, ṛgvedo yajurvedaḥ
sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā upanīśadaḥ
ślokaḥ sūtrāṇyanuvyākhyānāni vyākhyānānīṣṭam
hutamāśitam pāyitam, ayaṃ ca lokaḥ, paraśca lokaḥ,
sarvāṇi ca bhūtāni vācaiva samrāt prajñāyante;
vāgvai samrāt paramam brahma; nainaṃ vāgjahāti,
sarvāṇyenam bhūtānyabhikṣaranti, devo bhūtvā devānapyeti,
ya evaṃ vidvānetadupāste |
hastyṛṣabham sahasraṃ dadāmīti hovāca janako vaidehaḥ |
sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteti || २॥

‘Let me hear what any one of your teachers may have told you.’ ‘Jitvan, the son of Śilina, has told me that the organ of speech (fire) is Brahman.’ ‘As one who has a mother, father and teacher should say, so has the son of Śilina said this—that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?’ ‘No, he did not.’ ‘This Brahman is only one-footed, O Emperor.’ ‘Then you tell us, Yājñavalkya.’ ‘The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence.’ ‘What is intelligence. Yājñavalkya?’ ‘The organ of speech itself, O Emperor,’ said Yājñavalkya, ‘through the organ of speech, O Emperor, a friend is known; the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Athar-vāṅgīrasa, (Vedic) history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the Supreme Brahman. The organ of speech never leaves him who knowing thus meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.’ ‘I give you a thousand cows with a bull like an elephant,’ said Emperor Janaka. Yājñavalkya replied, ‘My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him.’ [4 – 1 – 2]

- Gets features of devata, can predict future, gathers Devata Shakti = Abheda Sakshat Kara.
- Dridha Bavana of Aikyam, Saturation of mind with i am god thought is Abheda Sakshat Kara.
- Aham Graha Upasana leads to Abheda Sakshatkara once it has come to mind, person merges with Ishvara.

Lecture 350

- 4th Chapter - More Sadhanas to be joined to 3rd Chapter.

a) Vedantic Meditation :

- Continue till you Assimilate Aham Brahma Asmi.
- Decided by Individual only.

Example :

- Serving food – How much to serve – One who eats alone can decide whether stomach full or not.
- Drishta varyatvat.

b) Prateeka Upasana : Rule

- Sit and Meditate, Rule not for Vedantic meditation.
- Dik, Desha, kala not specified for Prateeka Upasanam.

c) Aham Graha Upasanam :

- Ishvara is identical to oneself.
- Imagines i am one with God.
- Imagination helps him to become one with god, Devata Sayujyam, by Krama Mukti.

Sutra 12 :

आ प्रायणात्तत्रापि हि दृष्टम् ।

Aa prayanat tatrapi hi drishtam

Till death (till one attains Moksha) (meditations have to be repeated); for then also it is thus seen in scripture. [4 – 1 – 12]

- Upasana to be continued until Death.

Pramanam :

- a) Shatapata Brahmanam : Chapter 10 – 6 – 3 - 1
- b) Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः;
एकीभवति, न रसयतीत्याहुः; एकीभवति, न वदतीत्याहुः;
एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः;
एकीभवति, न स्पृशतीत्याहुः; एकीभवति, न विजानातीत्याहुः;
तस्य हैतस्य हृदयस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष आत्मा
निष्क्रामति—चवशुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
तमुत्क्रामन्तं प्राणोऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति;
सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति ।
तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgraṃ pradyotate;
tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā,
mūrdhno vā, anyebhyo vā śarīradeśebhyaḥ;
tamutkrāmantam prāṇo'nūtkrāmati;
prāṇamanūtkrāmantam sarve prāṇa anūtkrāmanti; savijñāno bhavati,
savijñānamevānvavakrāmati ।
tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, 'Either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 – 4 – 2]

c) Prasno Upanishad :

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

yaccittastenaiṣa prāṇamāyāti prāṇastejasā yuktaḥ |
sahātmanā yathāsaṅkalpitaṁ lokaṁ nayati || 10 ||

Whatever be his thoughts, accordingly he attains the Prana, and Prana, united with Udana, together with Jivatma, is led on to the world thought of. [Chapter 3 – Verse 10]

- What person thinks at death, that he will become.

d) Gita :

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

- As a person thinks, so he becomes.

Bashyam :

Purva Pakshi :

- Why you insist on meditation throughout life.
- Ajamila Upakyanam – Quoted.

Shankara :

- a) Wont know time of death.
 - b) Will we be conscious during death.
 - c) Can't think without Vasana, Vasana stronger than will as we get old.
- Vasana takes over will during death.

Purva Pakshi :

- Not required to remember lord all the time.
- Aham Graha Upasana produces Adrishta Phalam – Will produce Ishvara thought during death.
- I Need not generate Ishvara vasana but only do Aham Graha Upasana which will generate Adrushta Punyam.
- Punyam will produce Ishvara Chintanam at time of death.

Siddantin :

- Is say's you have to remember throughout, create Vasana.

Disadvantage :

- Permanet effort.

Purva Pakshi - Example :

- Agnihotra – To attain Svarga done once.
- Jyotishto homa – Done once, Aham Graha Upasanat done once, generates Adrishtam.
- Similarly Appropriate Punyam can influence Antah kale Smaranam, and which decides next Janma.
- Same principle for Aham Graha Upasana.

a) 1st Point :**Shankara :**

- Use Adrishta method only when Drishta method fails.

Adrishtam :

- Kalpana, Assumption, presumption, use only when Drishta fails.
- For Prayana Kala Smaranam, Drishta method Available and Seen.
- Remember lord now itself, will produce last thought why infer?

b) 2nd Point :

- Shastra does not support Adrishtam producing Ishvara Smaranam.
- It is, only by our effort of remembering throughout life.
- Dont depend on Punyam but on effort to generate Smaranam.

Gita :

- Yam Yam Vapi...[Chapter 8 – Verse 6]
- Marana Kala Smaranam produce Ishvara Prapti and Aikyam.
- “Sada” – Crucial word.

In next verse Elaborated : Gita :

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ८-७ ॥

Therefore, at all times, remember me, and fight, with mind and intellect fixed (Or Absorbed) in Me; you shall doubtless come to me alone. [Chapter 8 – Verse 7]

- Therefore Punyam does not determine, Antah kala Ishvara Smaranam.

What Determines then?

- Your practice alone determines aaptayava.
- In Agnihotra Karma, Punyam influences.
- In other Karmas, Punyam determined Phalam.
- In Panchaagni Vidya, Punyam Determind Phalam.
- Only in the case of Aham Graha Upasana not Punyam but only Vasana Determines.
- Unique rule w.r.t Aham Graha Upasana only.
- 8th Adhikaranam – 12th Sutra over, Sadhana extention of Chapter 3rd – 4th Pada over.

4th Chapter begins Now :

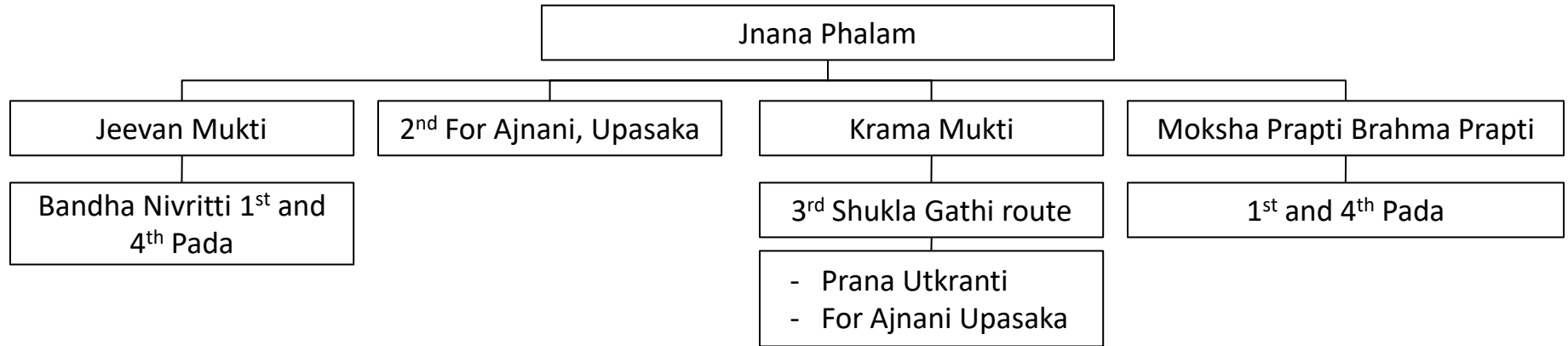
Sutra 13 :

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ
तद्व्यपदेशात् ।

Tadadhigama uttarapurvaghayorasleshavinasau
tadvyapadesat

On the attainment of this (viz., Brahman) (there takes place) the non-clinging and the destruction of later and earlier sins; because it is so declared by the scriptures. [4 – 1 – 13]

- 1 – 8 Adhikaranams and 12 Sutras – Belong to Sadhana Adhyasya.
- Prateeka, Ahamgraha, Vedantic Upasanas.
- 6 Adhikaranams – 7 Sutras left in 1st Pada – Jnana Phalam.



9th Adhikaranam – 1st Sutra :

- Tad Adhi Gamadhi Adhikaranam.

Purva Pakshi :

Question :

- How can Atma Jnanam destroy infinite papams from several Janmas.
- Too Simplistic, fishy trap, only to encourage seekers.
- Therefore we connect to mysticism, not mere understanding.

Siddantin :

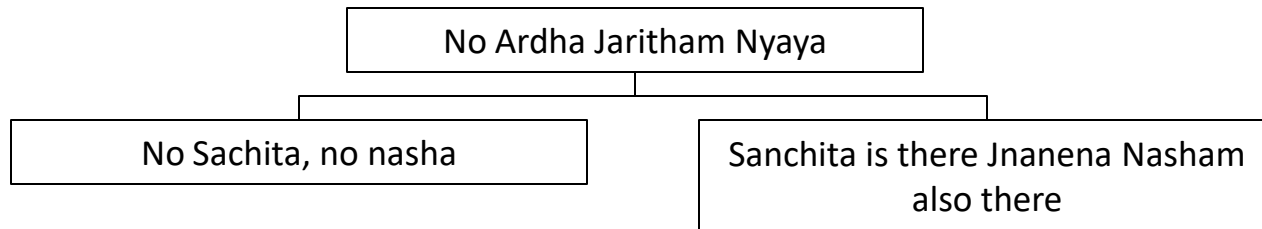
- Jnanam destroys Papam. Jnana Papa nasha Nivritti.
- General introduction Over.

General Analysis :

- All Sanchita and Agami papam, Jnanena Nashyati.

What is Pramanam :

- How you know Papams Accumulated from many Janmas?
- Sruti is Pramanam for past infinite Janmas and past infinite papams.
- No Pratyaksha, logic, Science Pramanam, Science has not Proved past or future Janmas.
- Therefore called Adrishta, Paurusheya Pramana Agamyam.
- Infinite Sanchita goes only by Atma Jnanam says Shastra.
- Let me not imagine whether it will go or not.
- If you accept Shastram and come to know of infinite Papams, Accept same Shastram which says Papams are destroyed by Jnanam.
- Never apply Shastram partially if you dont accept Papa Nasha, Dont accept Sanchita papa at all.
- Accept both or reject both, no Ardha jaritham Nyaya.



Vyasa :

- No doubt Papam infinite but Jnanena Papa nashayati.

Vyapadeshat :

- Shastra Pramanam is there.

Word Analysis :

a) Tad Adi Game :

- In the wake of Brahma Jnanam.

b) Ashlesha Vinashau :

- The absence and destruction.

c) Uttara Purva Abayo :

- Of Agami Papam and Sanchita papam respectively.
- Result- As Verb... Happens, occurs.

d) Tad Vyapadeshat :

- This is known from Scriptural Statements about them.

Significance :

a) Tatu Adigame :

Tatu	Adigame
<ul style="list-style-type: none">- Brahman- Tasya Adigama	<ul style="list-style-type: none">- Jnanam

- Brahman Jnanam satu Saptami – 7th Case.
- In the Wake of Brahma Jnanam.

b) Uttara Purva Abayo :

- Uttaram = Agama
- Purvam = Sanchita
- Agama = papam

c) Ashlesha :

- Non contact, non arrival Agami - Papam Aslesha.
- Agami Papam does not arrive after Brahman Jnanam.
- Can't generate agami, Nalini Jalavata.. Tattwa Bodha.
- Pramanam is this Sutra, Lotus leaf does not contact water.

- Slishaha – Does not touch - / Stick / Contaminate.
- Vinashaha – Destruction – Connected to Sanchita and Agami does not come.
- Uttara Agasya Asleshaha – Purva Agasya Vinasha.
- Agami Bavasya Abavaha Sanchita papasya nashaha } Both Go Away
- Dont use brain, it will not be convinced, Jnanam of few years sadhana can destroy millions of janmas Karmas.
- Dont have doubt, Apaurusheya Vishaya, Shastra Pramanam only proof.

d) Tatu Vyapadeshat :

- There is Scriptural statement regarding agami Abava and Sanchita Nashaha.
- Sruti Vakhyat.. Sashti Tatpurusha hetau Panchami, Pramana Satvat...

Sruti : Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ १॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Pramanam for Jeevan Mukti.

Upasaka :

- Sarva Papa Nasha through Krama Mukti.

Chandogyo Upanishad :

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य
तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश
आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति
ब्रवीतु मे भगवानिति तस्मै होवाच ३

idamiti ha pratijajne lokanvava kila somya te'vocan
naham tu te tadvaksyami yatha puskarapalasa apo
na slisyanta evam evamvidi papa karma
na slisyata iti bravitu me bhagavan iti tasmai hovaca.

Upakosala replied, 'This is what they said.' [And he told his teacher all that the fires had taught him.] The teacher said: 'O Somya, they taught you only about the worlds, but I will teach you about Brahman. [4 – 14 – 3]

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवँ हास्य सर्वे पाप्मानः
प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ३

Tadyathesikatulamagnau protam praduyetaivamhasya sarve
papmanah praduyante, ya etadevam vidvanagnihotram juhوتي.

Just as the cotton fibres of the isika grass are totally consumed when thrown into the fire, similarly all sins are consumed of one who performs the agnihotra sacrifice with the knowledge of the Vaisvanara Self. [5 – 24 – 3]

- Yatho – Pushkara – Nalini Dalagala Phalavat.
- Lotus leaf not wet by Water.
- Similarly Upasaka will not be affected by Agami papam, Agami Abava Pramanam.
- Dry Grass on fire totally Burnt.
- Sanchita papam burnt in Jnana Agni.
- Phalam for Upasaka upasana goes to Brahma Loka, gets Krama Mukti through that Papa Nasha.
- Jeevan Mukti Dvara or Krama Mukti Dwara Sarva papa nasha Sambavati.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ४-३६ ॥

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of 'Knowledge.'
[Chapter 4 – Verse 36]

- Ordinary raft can help person to float in ocean and help him cross.
- Similarly Jnana Plava – Raft can help in cross over all Papam.

Shankara Bashyam points : Very important

- a) Destruction of all Papams through Jnanam unbelievable – Shastram is only Pramanam.
- Simple logic is also there not independent Pramanam.
- b) Karana Nashe Karya Nashaha, All Karmas because of Karta is there Karta Possible because of Superimposition.
- In Adhyasa Bashyam, we establish Karta is born.
 - Karma because of Karta
Karta because of Adhyasa
Adhyasa because of Agyanam
- } Covered 8 years Ago
- Root Agyanam – Destroyed and tree falls.
 - Agyana Nashe, Adhyasa Nasha, Adhyasa Nashe, Karta Nasha.
 - Karta nashe, Kartrutva nashaha, Kartrutva nashe, Sarva papa Karma Nashaha.
 - Proved through Svapna Example.
 - In Svapna have superimposition of doing many Karmas.
 - Do many papa Karmas in Svapna rigorous imprisonment.
 - On waking up, Yat Sakshat Kurute Prabodha.....(Dakshinamurthi Stotram)

Dakshinamurthi Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana Drshyamaana Nagarii Tulyam Nija Antargatam
Pashyan natmani Mayayaa Bahirivod bhutam Yatha Nidraya |
Yah Sakshat Kurute Prabodha Samaye Svatmanam Evadvayam
Tasmai Shri Guru Murtaye Nama Idam Shri Dakssinnaamurtaye ||1||

Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- No Swapna papa Sticking similarly when i know i am.
- Paramartika Akarta Atma ever, how can Vyavaharika papas be there.
- Logic Supports Papa Nasha.

Purva Pakshi : Shastra :

- Karma goes only through experience.

Quotes :

- Na Abuktam Sheeyate..

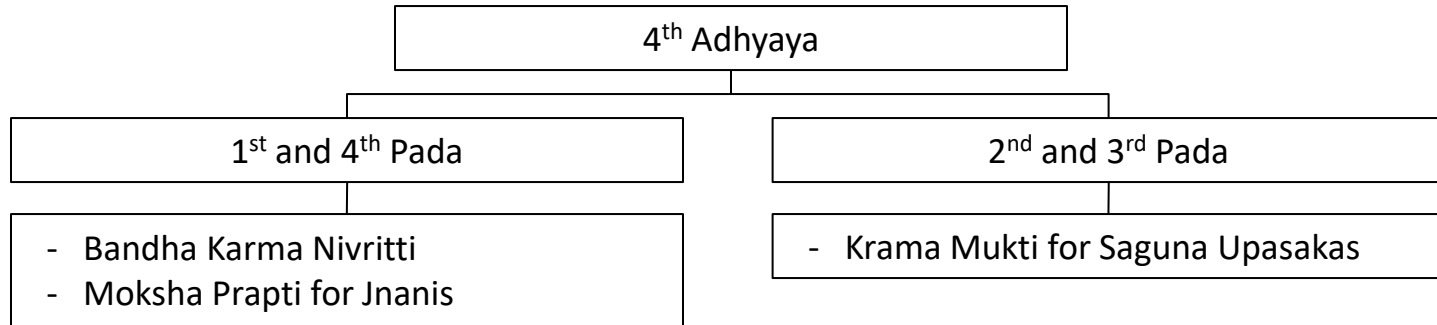
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तद्व्यपदेशात् ।

Tadadhigama uttarapurvaghayorasleshavinasau
tadvyapadesat

On the attainment of this (viz., Brahman) (there takes place) the non-clinging and the destruction of later and earlier sins; because it is so declared by the scriptures. [4 – 1 – 13]

- 9th Adhikaranam Phala Adhyaya begins.
- 1 – 8 Adhikaranam – 3rd Adhyaya extension.



- This Adhikaranam, total destruction of Sanchita and Agami by strength of Atma Jnanam.
- Atma Jnanena Sarva Sanchita karma, Nashaha and Agami karma Abava.
- Karma of Past janma and present Janma upto rise of Atma Jnanam.
- Prag Kruta Asmat Janma karman, idanim karma Janmani included in Sanchitam.
- After Jnanam, will not produce Punyam or Papam.

Aslesha Vinashou :

- Destruction of Sanchita karma Absence of freedom from Agami karma.
- How Jnanam gained in this Janma, study of few years, can destroy.

Papam in countless Janmas?

- Unacceptable – hence Jnanam not taken as simple understanding – Too Simple to destroy.
- Use words like realisation, mystical, status of Jnanam elevated.

Vyasas answer in this Sutra :

- To know anything about Karma – Shastra alone is Pramanam, Keep intellect logic Aside.
- Karma, not Paurushaya Vishaya, it is Adrishta Vishaya.
- Veda Eva Pramanam for Adrishta Vishaya.

Pramanam :

Chandgyo Upanishad :

- Sarvam Vrijinam Jnana Pleiva.
- Person crosses samsara with boat of Knowledge.
- Logic Supports Sruti, not mere Sruti - Then it will be blind faith.
- Sruti – Primary Pramana.
- Supportive Pramana = Logic – Karana Nashe, karya Nasha.
- When cause is removed, effect also removed.
- Through Jnanam – ignorance removed.
- Through ignorance, Deha Abhimana is removed, Jnana Praptou, Agyana nasha
- Agyana nashe, Deha Abhimana nasha, Kartrutva nasha, Sarva karma nashaha.
- Tasmata Jnana Dvara, Sarva karma Nasha Sambatvena.

To Assimilate further : Svapna Drishtanta :

- During Svapna, i am ignorant of wakers nature.
- Because of Wakers ignorance, i have Svapna Deha Abhimana.
- Now jagrat Deha Abhimana, in Svapna because of ignorance have Svapna deha Abhimana.

- Atma Vashat, Swapna deha Abhimana, Wake up – Dream ignorance gone.
- Jnana Prapti – Agyana nasha, Swapna Desha Deha Abhimana Nasha.
- Swapna kartrutva nashaha, Sarva Swapna karma Nashaha.
- Perfectly logical, Sruti yukti Pramanabyam, is essence of Adhikaranam.

Shankara Bashyam : Purva Pakshi :

- a) Will respect to all Karmas Phalams, dont apply logic, accept – Shastra.
- Karma Phalam's Adrishtam, Apaurusheyam, use Shastra Pramanam – Ok.

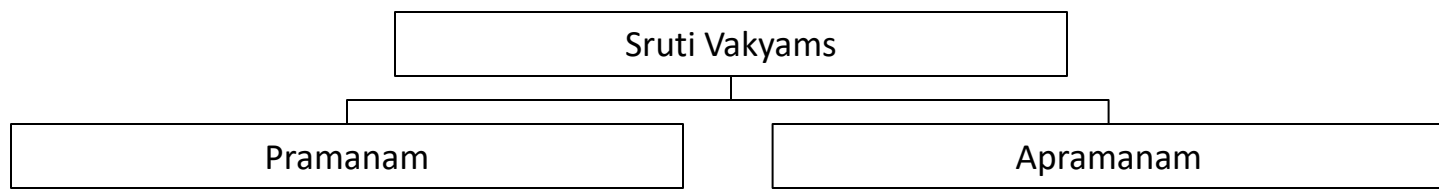
Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- I have Shastra Pramanam to show karmas Phalams can never be destroyed.
- Person will have to necessarily experience Karma Phalam.
- If Suicide, gets extra Papam.
- Karmas will again approach him Arashya Anuboktavyam, Kritam Karta Shubha Shubham.
- Definitely one has to experience Shubha, Ashubha Karma, Punyam, Papam.
- Na Aboktam sheeyate karma which is not experienced Na Ksheeyate will not get destroyed.
- During Pralayam also unexhausted Karmas will remain.
- Atma bomb can't destroy karma.
- 100 Crore kalpas.. One kalpa = One day of Brahmaji...
- 100 Crore Pralayams may come and go, but Karma remains.
- How conveniently you ignore Sruti and quote convenient Sruti Statements only.



- Mutually contradictory, can't accept both.
- Interpret one vakyam in such a way that it does not contradict other one.
- Adjust one so that it Shouldnt contradict.

Purva Pakshi :

- You adjust your statement Avashya Anuboktavyam is Pramana vakyam.
- Karmas can't be destroyed, they have to be experienced.
- Karma destruction Vakyams take as arthavada or Glorification of Knowledge, My Vakyam Pramanam.
- Jnanam does not destroy Karma, Jnani has to destroy all karmas and then will get Moksha.

Shankara :

a) Our Statement – Pramanam – Sruti :

- Your statement – Smriti – Weaker.

We have 3 Supports :

- Sruti / Smriti / Logic
- By Jnanam karmas will be destroyed, how to interpret Purva Pakshi statement.
- In case of Ajnani, Karmas will have to be exhausted, only through experience.
- Avasya vakyam – Ajnani Vakyam, Sarva papa Nasha – Jnani Vakyam no contradiction, Adhikari Bheda.

b) In Ajnani, Avasya not totally Applied :

- Karmas have to be experienced, not totally applicable.
- Shastras talk of Prayaschita karmas, Parihara karmas can destroy papams.

यः शतरुद्रियमधीते सोऽग्निपूतो भवति
सुरापानात्पूतो भवति
स ब्रह्महत्यात् पूतो भवति
स सुवर्णस्तेयात्पूतो भवति

yaḥ śata-rūdrīyam adhīte so 'gnipūto bhavati
surā-pānāt pūto bhavati
sa brahma-hatyāt pūto bhavati
sa suvarṇa-steyāt pūto bhavati

One who studies the Shata Rudriya is purified by fire. He is purified from the sin of drinking liquor. He is purified from the sin of killing a brahmana. He is purified from the sin of stealing gold. [Verse 24]

- Chant Rudram – For destroying Papams.
- Prayaschitta Karma Api, Papanasha Bavati.
- Purva Pakshi Statement is for those Ajnanis who have not done Prayashchittam also.
- Avashya Aviboktava vakyam for Person without Jnanam and Prayashchittam.
- Get Jnanam and Prayashchittam, then Karmas dont affect.

2nd Argument :

- Prayashchitta Pramana vakyam.

c) 3rd - Final Argument :

- Take Avashya Avibokta Karyam, Abyupethya Vada.

Purva Pakshi – Claim :

- Prayashchitta and Jnanam does not destroy karma.
- Nothing removes Karma, have to only experience, Paramount statement.

Shankaras Question :

- Will it happen at Any time, that all karmas are exhausted?
- Will require infinite Janmas for infinite Karmas, New karmas will also come.
- Anirmoksha Prasanga }
Shastram Vyartaha } 2 Doshas
- Because of Sruti, yukti, Prayashchitta vakyam Pramanam, take Purva Pakshi, Statement in limited sense.
- Avashya Vakyam applicable to Ajnani who has not done Sravanam.

Example :

- Gita – Ahimsa said in several places.

18th Chapter - Final teaching :

“Tasmat Yuddhasva bharatha” - Therefore do himsa, go to fight.

Shastra Contradicts :

Take Meaning as :

- Except for protection of Dharma in other cases follow Ahimsa.
- Follow Sankochaha, Exception.

Exception : Parithranaya Sadhunam :

- Excluding Dharma Samastarpanaya context, in all other context, follow Ahimsa.
- Give Sankocha Arthaha – For Avashya Anuboktavaya vakyam.

Conclusion :

- Jnanena Sanchita, Agami papa nashaha bavati.
- 9th Ahikaranam – 13th Sutra Over.

Sutra 14 :

इतरस्याप्येवमसंश्लेषः
पाते तु ।

Itarasyapyevamasamsleshah
pate tu

Thus in the same way, there is non-clinging of the other (i.e., Punya or virtue, good works) also; but at death (liberation, i.e., Videha-Mukti is certain). [4 – 1 – 14]

- One Sutra – itara Samslesheda Adhikaranam.

Topic :

- Karma Nasha .

Previously :

- Uttara Purva Abayo – Only papa karma.

Here :

- Punyam also destroyed by Jnanam.

Karma Khanda :

- Punyam – Positive, favourable, Punyam glorified, Ananda – Sukha hetu.
- We accumulate Punyam and are worried about exhaustion of punyam.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (Objects of) desires, they attain to the state of 'Going and returning' (Samsara) [Chapter 9 – Verse 21]

- When Punyam goes, person suffers.

Vyasa :

- Jnanam destroys Punyam Also, Sarva Sanchita, Agami, Punya Nasha.
- The other one also goes Away, since all Punya papams are destroyed, at end of life, body falls, Moksha is definite.
- Sharira Patham, Jnani has no Punyam papam, no higher, lower Janmas, no manushya Mishra Janma.
- Mukti Eva Ishvara Aikyam Eva.

Word Analysis :**a) Evam :**

- Similarly

b) Asamsleshaha :

- The destruction.

c) Itarasya Api :

- Of Other karma also – Results.

d) Pape Tu :

- Liberation is definite

e) Pathe :

- At the time of fall of Body.

Significance :**a) Itarasya :**

- Other Karma, Punya karma.

b) Api :

- Punyam also.

c) Evam :

- Similarly as in the case of papam, Sruti and Yukti Pramanas also Similar.

d) Asamsleshaha :

- No Contamination freedom, destruction of Punya karma.

e) Sharira Pathe :

- Kleshaha bavati at time of fall of Body Sati saptami.

f) Tu :

- Definite – Emphasis, Avadharanam.

What is definite?

- Moksha – Punar Janma Abava videha Mukti definite.

g) Evam – Pramanam :

Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim,
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti || 3 ||

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise.
[III – I – 3]

- Vidwan destroys Punyam also, Punya pape Vidura.
- Punya also obstacle to Moksha.

Reason :

- Moksha = Sharira Abava, Ashariratha hi Moksha.
- Freedom from embodiment is Moksha Punyam = Cause of Embodiment.

- Sharira Karanam = Punyam, Sharira Abava = Moksha.
- As long as punyam is there, Janmas will be there.
- To transcend Punya, Papam = Moksha.

Gita :

यथैधांसि समिद्धो ऽग्निर्भस्मसात्कुरुते ऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire-of-knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

- Jnana Agni – Sarva Karmani – Punya and papam.
- Sruti, Smriti Pramanam, Yukti Pramanam, When Jnanam rises, Agyanam is destroyed.
- Once Agyanam goes, deha Abhimana goes, Kartrutvam goes, Karma goes, Both Punya and Papa Karmas go, both based on one Platform.
- When Kartrutvam goes away, both Punya and papam goes.

Extend to Dream :

- When person wakes from dream, Papam and Punyam goes away.

Same Logic :

- Karana Nashe, Karya nashaha Agyana Nashe, Abhimana kartrutva Nasha, Punya karmana Api Nashaha bavati.
- 14th Sutra – 10th Adhikaranam over.

Sutra 15 – 11th Adhikaranam :

अनारब्धकार्ये एव तु
पूर्वे तदवधेः ।

Anarabdhakarye eva tu
purve tadavadheh

But only those former (works) whose effects have not yet begun (are destroyed by knowledge; because the scripture states) that (i.e., the death of the body) to be the term. [4 – 1 – 15]

- 11th Adhikaranam – One Sutra, Anarambadhi – Adhikaranam.

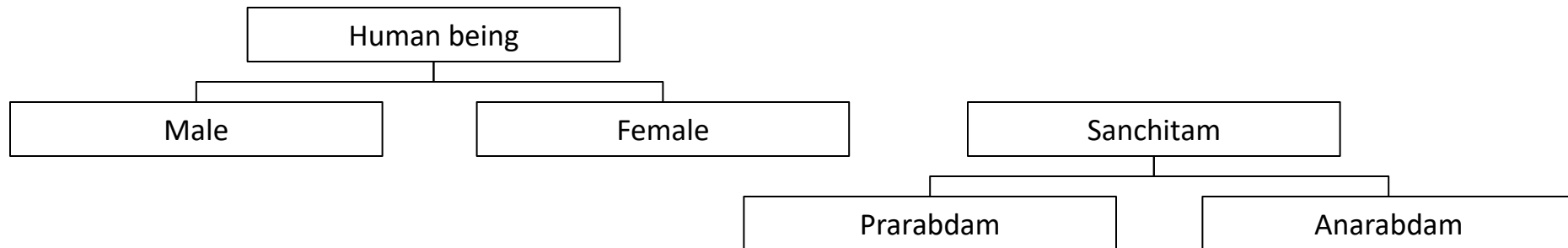
What is condition of Prarabda karma – Punyam and papam?

- Previously – Sanchita / Agami
Papam and Punyam } 4 Destroyed

What is definition of Prarabda?

- Karma Aquired in Past, comes under Sanchita.
- Sanchita = Aquired in past
- Subdivision of Sanchitam.
- Special type of Sanchitam.

Example :



Sutra 15 :

अनारब्धकार्ये एव तु
पूर्वे तदवधेः ।

Anarabdhakarye eva tu
purve tadavadheh

But only those former (works) whose effects have not yet begun (are destroyed by knowledge; because the scripture states) that (i.e., the death of the body) to be the term. [4 – 1 – 15]

- 4th Adyaya – Jnana Phalam.
- Nirguna Jnana Phalam and Saguna Upasana Phalam.

Phalam :

- Sarva Karma Nivritti 13th Sutra onwards..
- Tattva Bodha – Sanchita destroyed Agami – Avoided, Prarabda – Exhausted.
- Didnt separately see Punyam and Papam.
- Brahma Sutra – Separately deals with format differently.
- Brahma Sutra – Original, Tatwa Bodha – Photo copy.

13th Sutra :

- Exclusively dealt with papam – Sanchita and Agami.

14th Sutra :

- Punya Nasha – Sanchita – Agami.

15th Sutra :

- Prarabda Nasha, 11th Adhikaranam – Anarabdha Adhikaranam one sutra.

General Introduction :

- Prarabda Punya Papam – Nashyati va - Na Va?

Purva Pakshi :

- Logically, must be destroyed like Sanchita karma is destroyed in trillions of janmas destroyed by Shastra Jnanam.
- Avashya Anuboktam, Shubha – Shubham.

Vedantin :

- Karana Nasha, karya Nasha.
- Cause is gone - Effect is gone, Agyanam and karma have Karana Karya Sambanda.
- From Agyanam – Deha Ashimana comes, from Deha Abhimana, kartrutvam and karma comes.
- Jnani destroys root – Agyana Nasha.

Purva Pakshi :

- Use same logic.

Siddantin :

- Prarabda Anasha is exception – Apavada, Sarva karma nasha – Utsarga.

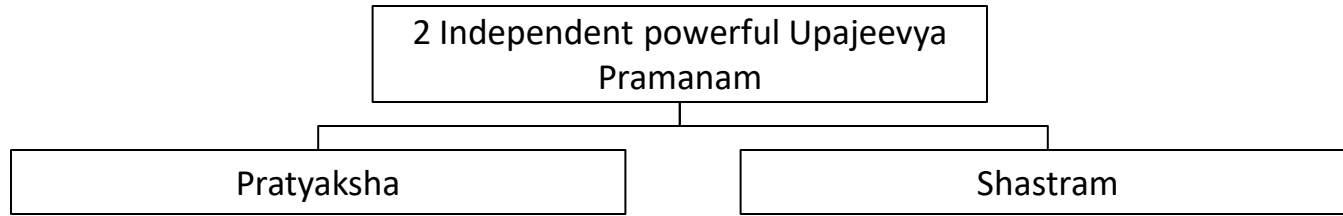
General Analysis of Sutra :**Vyasa :**

- For karma Discussion – Logic can't enter.
- Different field, misapplication of Karma, logic never independent Pramanam.

Reasoning :

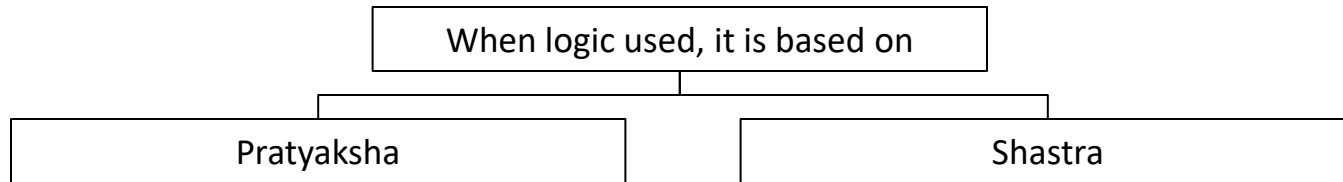
- Upajeevaka Pramanam, requires other Pramanam for Support.
- Upajeevya Pramanam - Independent
- 2 Fold Upajeevya Pramanam.

Independent source of Knowledge :



Pratyaksha :

- Lends data for logic to function, without data, logic is wild guess speculative.
- If it does not depend on Pratyaksha, it has to depend on Shastram.
- Never use logic by itself.



- Svatantra yukti – Does not exist.

Panchadasi :

- Ignorant use Kevala Yukti.
- Here Punya papa karma, Adrishtam – Pratyaksha – Pramanam Agochara.
- Punyam papam – Pratyaksha Ateetam.
- W.r.t Punya papam, Yukti never a basic source.

Therefore use Shastra :

- Use logic based on Shastra.
- Without scriptures can't teach Vedanta based on Pratyaksha, Vedanta can't be taught.
- Therefore in Sadhana Chatushtaya Sampatti – Sraddha included.
- Acceptance of Shastra as, Upajeevya Pramanam, Svata Pramanyam Sraddha.

- Prarabdasya Nasha Na Bavati.
- Prarabda comes under exception Apavada.

What is Pramanam?

Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो
मेधावी गन्धारानेवोपसंद्येतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti II 2 II

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Jnani continues to be Jeevan Mukta Alive until body falls.
- After fall of Body, Sharira patetu, Vimokshye, Attains Videha Mukti, freedom from Punar janma.
- Jnani holds physical body for sometime.
- Body continues after Jnanam, continuity of Prarabdam.
- Body linked to Prarabda, Fuel of Shariram = Prarabda.
- After Jnanam, Prarabdam continues, Jnanam does not destroy Prarabda.
- Shastra gives proof we give supportive logic.

Example :

- We give supportive logic for sunrise, Pratyaksha Pramanam gives experience of Sunrise.
- Dont negate sunrise, explain sunrise.

Logic :

- Earth rotating in opposite direction.
- Upajeevya Pramana – Anusarane Kartavyaha.

Argument :**a) Jnanam does not destroy :**

- Prarabda because it is not enemical to it.
- Prarabdam has helped for rise of Knowledge.
- Basic condition, i should be human being.

Prarabdam Anuvesha :

- Manushya Shariram because of Prarabda, conducive condition appropriate experieces for chitta shuddhi, Guru and Jnana Prapti.
- Not Everything because of Prarabda, do accept role of freewill.
- Here focussing role of Prarabda, without Prarabda support, Mere freewill can't give knowledge.
- Co-operative endeavour of both, Prarabda and Prayathna.
- Otherwise will be out of Vedic culture or not available.
- Manushya Janma, Sravanam, Jnana Utpatti, continuity of Jnanam requires Prarabda.
- Videha Mukta has knowledge, No Deha, no Buddhi – Moksha Jnanam needs locus of Buddhi.
- Continuity of Prarabda and Jnanam coexist.

Upadesha Sahashri :

- Jnanam shows Gratitude to Prarabda, because of you, i am born and surviving... You continue as long as you want...

Logic No 1 :

- Prarabdam and Jnanam not Virodham.

- Avirodatvat, Na Nasha but Upakara – Upakaraka Sambanda Eva varitati.

Logic No 2 :

- If Jnanam destroys Prarabdam, body will fall.
- Body alive – Agyani.
- Body goes – Jnani
- Every living one – Ajnani
- Ajnani distributes Ajnam.
- Guru – Sishya Parampara will be lost.

Logic No 3 :

- Proved by Anubava Pramanam of every Jnani, Jnanam does not destroy Prarabda.
- Every Jnani knows, i have Jnanam. I am Pramanam for any subject matter, i know or not.
- Teacher knows he knows, student knows he does not know.
- Knowledge is Sakshi – Pratyaksha, Everyone knows whether he knows or not.
- Jnani knows I - Know, Whether, he tells this to others or not is his choice.
- Dont foolishly quote.

Keno Upanishad :

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam

(3) He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 – Verse 3]

- Intelligent student will Quote.

Will not Say :

- நான் கண்டேன் – Naan Kanden.
- கண்டவர் விண்டிலர் – Wise who have seen will not say I know.
- Those who say I know, they don't know.

Keno – Support :

- Yasya Matam... (Chapter 2 – Verse 3)

Omkarananavas meaning :

- Vindilar – Not Utterer Divider.
- Advaita Jnanis don't divide world into Subject, object, Triputhi
- கண்டவர் விண்டிலர் – See only Advaitam.

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- வீண்டவர் – Those whose divide Jiva / Jagat / Ishvara.. கண்டிவர் they have not known Brahman.
- Wise don't divide, Dividers do not know.
- My Knowledge is known to me, Jnanis know presence of Jnanam.
- Jnani is directly experiencing coexistence of Prarabdam and Jnanam.

How he experiences existence of Prarabdam?

- In the form of existence of Body in Body = Prarabda.
- In Vritti Rupam, There is Jnanam, Jnanam and Prarabdam can coexist, therefore not Enemical.
- Therefore, Jnanam does not destroy Prarabda – Anubava Pramanam.
- Experience of every Jnani is Pramanam.

Conclusion :

- Prarabda continues.

Logic :

- Karana Nashe, karya Nasha.

Answer :

- When Karanam is withdrawn, Karyam does not get destroyed immediately.
- Karyam continues for sometime.

Example :

a) Arrow :

- Mukta Ishuvatu – Released arrow continues after motive of shooter changes with knowledge arrow heading towards deer.
- Motive of Archer – Cause of Shooting.
- Arrow moving, thought tiger, Knows human being, deer, does not want arrow to hit child.
- Desire, cause of release of Arrow.
- Desire gone after motive Nasha.
- Arrow continues to travel because of Momentum.
- This is Shastric Drishtanta.

b) Fan : Modem Example :

- Switch on – Fan Rotates
- Switch off – Karanam gone connecting line gone.
- Fan continues for sometime w.r.t. Karma, after destruction of Karanam, tree, remove Root... Tree continues to Survive for sometime.
- Ajnam Nasha Anantaram, Api Vegat – Momentum
- Veda Vashat – Kinchit Karma
- Anuvartate = Prarabda not Against logic also.

Word Analysis :

a) Purvetu :

- Only those past karmas.

b) Anarabda Karye :

- Which are different from Prarabdam, get destroyed.

c) Tad Avade :

- Because the fall of body is known to be the limit for Videha Mukti to take place.

Significance :

a) Anarabda Karma :

- Karya Phalam Yayo te.. Dvi Vachanam – Sanchita Punya and Papam.

b) Purve :

- Adjective to that.. To exclude Prarabda, all past Punya Papam other than Prarabdam.

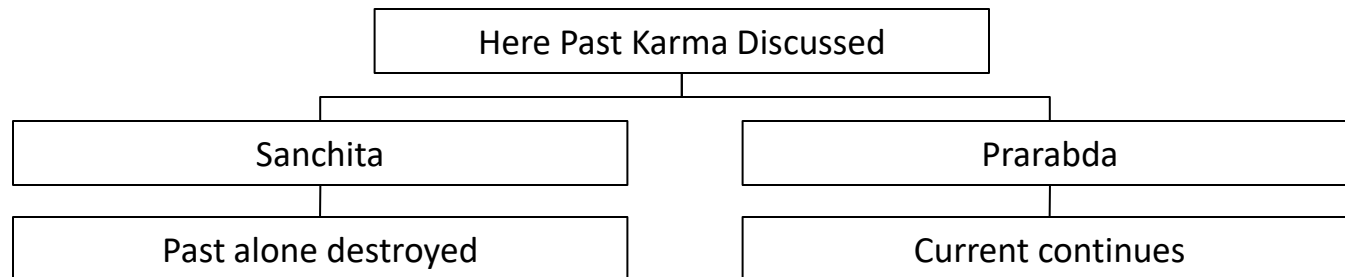
c) Tu :

- To differentiate previous 2 Adhikaranams, Unlike previous one Anarabda karma Eva.

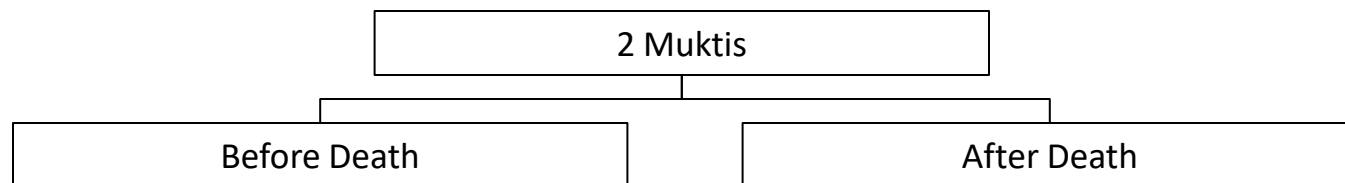
- Sanchita Punya papa alone will get destroyed among past karmas.

13th Sutra :

- Agami destroyed.



- Purve – Dvi Vachanam – Refers to Punyam and Papam, Shastra Pramanam – Avadhi(Limit)
- Tatu Sharira Pataha, Tattu Marana Avadhe..
- Avadhe – Hetau Panchami (Because – Reason)
- Upper Limit – Body falling for Videha Mukti.
- Until Vishesha Mukti Body continues, Prarabda continues, not destroyed, Jnanam can't destroy Prarabda.
- Otherwise Sharira Patham need not be part as limit for Videha Mukti.
- Jeevan and Videha Mukti would have been Simultaneous.



- Jnani Survives, not physically destroyed.
- How you know fall of body is upper limit for Videha Mukti?

Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं ब्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो
मेधावी गन्धारानेवोपसंद्येतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

**Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti II 2 II**

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Until body falls, Jnani continues as Jeevan Mukti.
- Sharira Pateha – Avadhi
- Sashti Tat Purusha – Tad Shabdadhi limit.
- 15th Sutra – 11th Adhikaranam Over.

Lecture 353

- From 9th Adhikaranam, Jnana Phalam in form of Sarva Karma Nivritti.
 - 9th : Sarva Papa Nivritti
 - 10th : Sarva Punya Nivritti
- } Sarva Punya papa Nivritti

11th Adhikaranam – 15th Sutra :

अनारब्धकार्ये एव तु
पूर्वे तदवधेः ।

Anarabdhakarye eva tu
purve tadavadheh

But only those former (works) whose effects have not yet begun (are destroyed by knowledge; because the scripture states) that (i.e., the death of the body) to be the term. [4 – 1 – 15]

- Exception to rule, Prarabda Punya Papam.
- Prarabda Vilakshana Sarva Punya Papa Nivritti, Assume adjective (Above)
- Prarabda Punya Papa continues after Jnanam.
- Primary Pramanam = Sruti tad Avadhe – Sruti Vakya Pramanat.
- Logic we give not independent, proving logic but supporting logic to Sruti Vakyam.

Supportive Logic :

- Prarabda and Jnanam not Enemical, because Prarabda has directly and indirectly helped in rise of knowledge.
- Without Prarabda, no Manushya Janma.

Chandogyo Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं ब्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो
मेधावी गन्धारानेवोपसंघेतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti || 2 ||

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

- Until Prarabda exhausted, Jeevan Mukta Survives and becomes Videha Mukta.
- Arrived through 3 Adhikaranams 9, 10, 11.

Sutra 16 :

अग्निहोत्रादि तु तत्कार्यायैव
तद्दर्शनात् ।

Agnihotradi tu tatkaryayaiva
taddarsanat

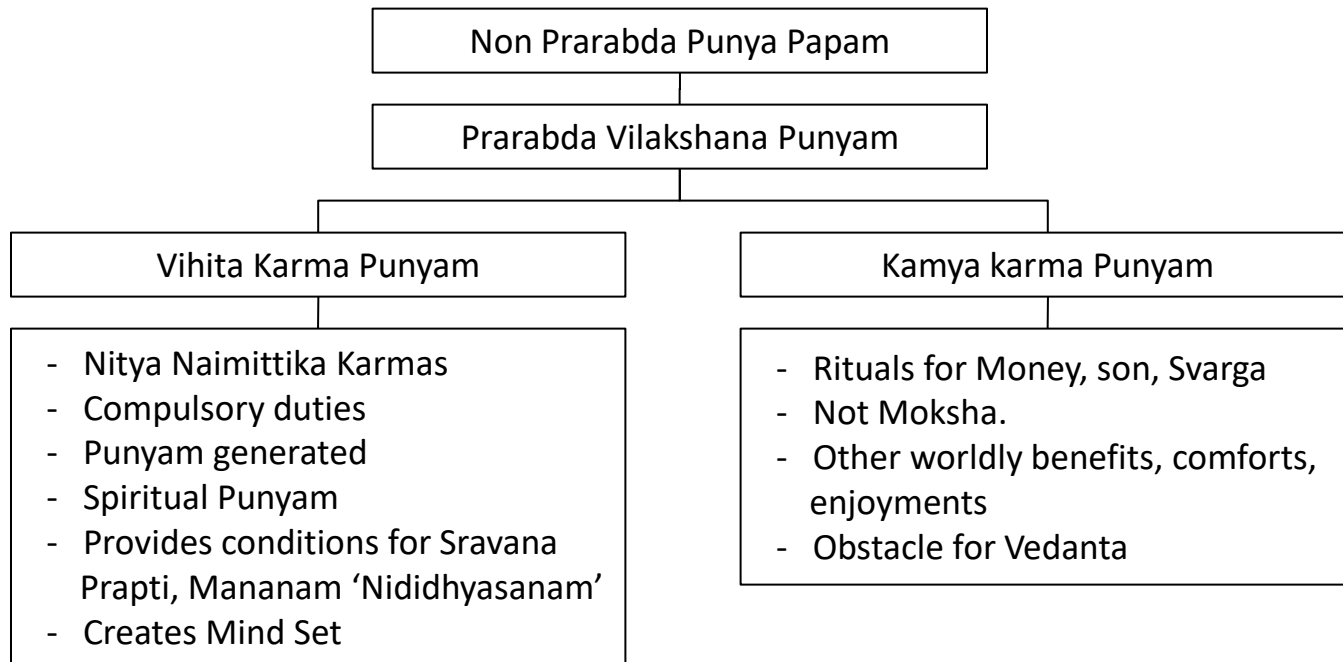
But the Agnihotra and the like (tend) towards the same effect, knowledge (liberation), because that is seen from the scriptures. [4 – 1 – 16]

- 12th Adhikaranam – 2 Sutras(16 + 17)

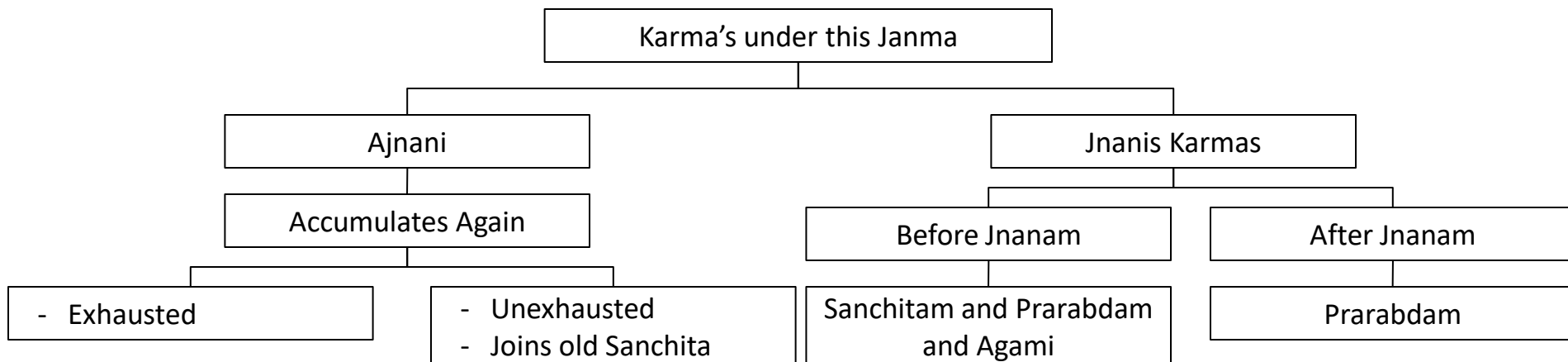
Topic :

- Prarabda Vilakshana Sarva papa Punya Nivritti.
- Vilakshana - Means – Other than
- Exception

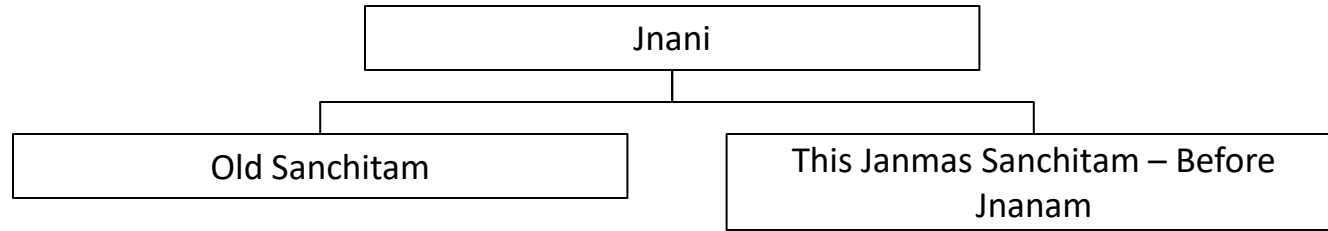
- Prarabda Vilakshana = Sanchita and Agami.



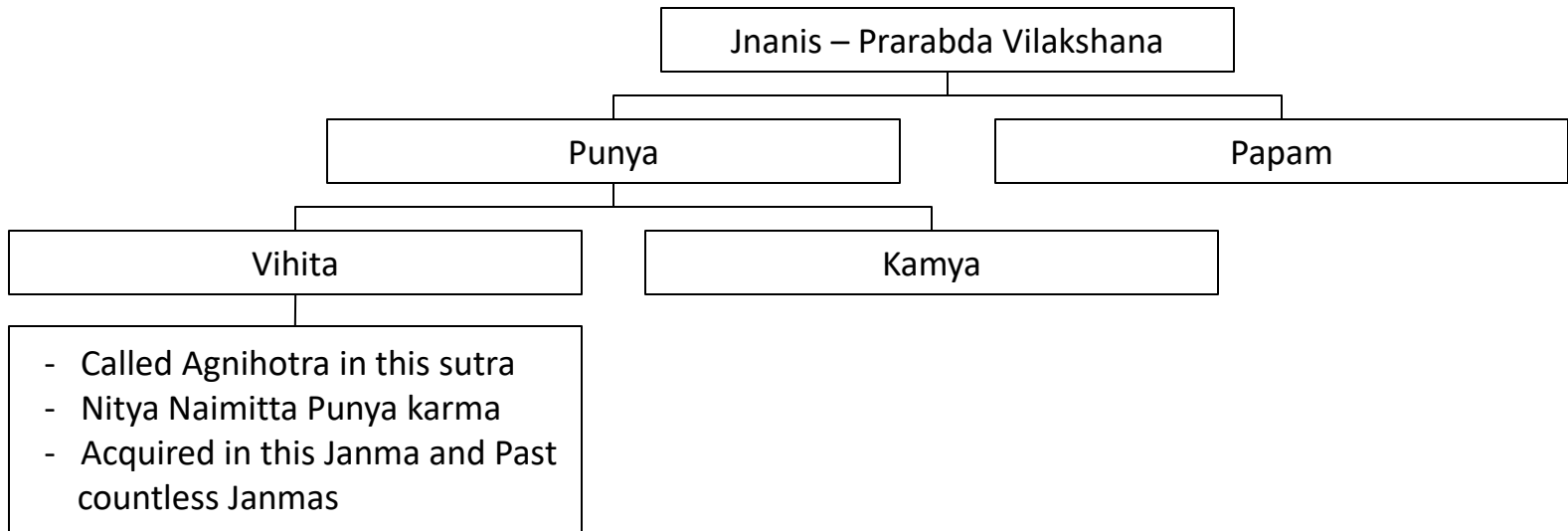
- Karma under this Janma not Prarabdam, it is Prarabda Vilakshana Karma.



Topic Here :



Topic Here :



- Vihita Punya Karmas not destroyed by Jnanam. Utilised for Arrival and Perpetuation of Jnanam.
- Absorbed and Utilised for Chitta Shudhi, Sravana Prapti, 'Nididhyasanam' Prapti.
- Health conditions are conducive.
- Prarabda Vilakshana Vihita karma Indirectly contributes to Moksha by giving conditions.
- Removes Adhyatmam, Adibutam, Adideivika Pratibandhas – Sought by 3 Shantis.
- Jnana Yogyata, Jnanam, Nishta Phalam (Moksha) Prapti conditions must be conducive given by Prarabda Karma Vihita karma Punyam.
- Therefore not destroyed by Jnanam.

- Prarabda Vihita karma used for functioning.
- Karmya Karma destroyed by Jnanam (17th Sutra)

16th Sutra : Pramanam :

- Adrishtam field Sarva Paurusheya Pramana Agocharam Veda Vihita Karma Punyam.
- Moksha Anukoolam, conducive to Moksha.
- Mumukshu should not give up the Punyam also.
- Sandhya Vandana Punyam not to be Sacrificed.
- All Vihita Karma for Jnana, Vairagya Sidiyartham – Say Idam karma Karishye.
- Mumukshu should not give up Nitya karmas.

Gita :

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

Acts of Sacrifice, charity and austerity should not be abandoned, but should be performed; worship, charity, and also austerity, are the purifiers of even the 'wise'.

- Does not give Moksha directly – Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect, It shines, which the seekers attain. [Verse 3]

- Indirectly contributes to Moksha, not Jnana Karma Virodhi but friendly.
- One indirectly gives Moksha, thru Jnana Yogayata.
- One – Directly gives Moksha.

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्,
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः; एष भूताधिपतिः; एष भूतपातः;
 एष सेतुर्विधरण एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति
 यज्ञेन दानेन तपसाऽनाशकेन; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः
 प्रव्रजन्ति । एतद् स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां
 नोऽयमात्मायं लोक इति; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च
 लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा,
 या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
 अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
 एतमुर्हैवैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभे उर्हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya
 eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī sarvasyeshānaḥ
 sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa bhūtādhipatiḥ,
 eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
 tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena
 tapasā'nāśakena; etameva viditvā munirbhavati |
 etameva pravrajino lokamicchantaḥ pravrajanti |
 etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti;
 te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
 vyutthāyātha bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
 yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate,
 asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
 etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
 ataḥ kalyāṇamakaravamiti; ubhe u haivaṣa ete tarati,
 nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

Brahmane :

- Veidika follows Vedas.
- Never gives Yagya, Dana, Tapas, daily Ishvara Aradhanam, Charity Upasana.
- They contribute to Nitya Moksha Phalam.

In Vivida Sanyasa :

- Shastra Prescribes Nitya Karma – Not Sandhya Vandanam or Agnihotra.
- If Punyam not sufficient, conditions not conducive.
- Sanyasa Ashrami – Danda, Previous Karma – Sacred thread.
- Upanishad Bhashyam Parayana, Mahavakya Japa.



- Spiritual Knowledge through Nitya Naimitta Karmas.

Word Analysis :

- Agnihotradhi Tu Tat Karmayaya Eva Darshanat

a) Tu :

- However

b) Agnihotradhi :

- Vihita – Nitya Naimitta Karmas like Agnihotra.

c) Tat Karyaya Eva :

- Are meant only for liberation which is the result of Jnanam.

d) Tad Darshanat :

- We conclude this because that is found in the Sruti.

Significance :

a) Agnihotra(Ritual) – Adi(Etc) :

- Vihita, Nitya Karma Pancha Maha Yagya in Gita.

b) Tu :

- However – To Refer to exception to previous rule.

Previous Rule :

- Prarabda Vilakshana Punyam gone.

Exception Here :

- Vihita Karma Punya Continues.
- They work Supporting Jnani, Jnanam camp, not Enemical camp.

c) Tat Karyam Eva :

- Jnanam, Phalam result = Moksha.
- Indirectly reveals, Agnihotra Ajnanam – Adhi is for sake of Moksha.
- Both working for Moksha Phalam hence friendly, common goal.

Shankara :

- How can Enemical Karma turn friendly to Jnanam now?

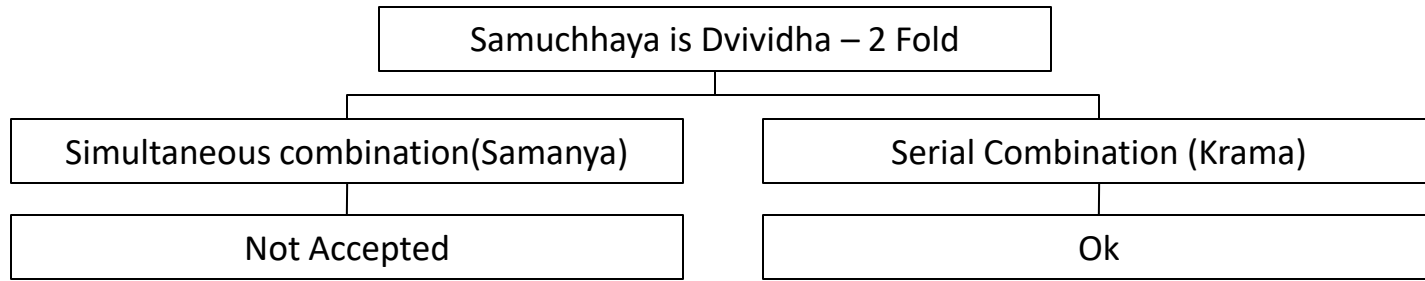
It is Possible :

- In Ashrama of Great Rishis, Rival Animals live together Tiger – Deer, Rat – Cat.

Ayurveda Example :

- Normally curd not good for cold, fever.
- When Jangiri added, useful, medicine, because of condition, enemy becomes friend, Snake – Poison Medicine.
- Karma – Enemy to Jnanam is general Rule.

- Agnihotra not enemy to Jnanam Exception, is it Jnana karma Samuchhaya? Combination gives Moksha?



- Samana Kale, Same time – Jnanat karma
- Can't give Pradhanyam.
- One is extrovert another introvert pursuit, negate Samanya Samuchhaya here glorifying Krama Samuchhaya.
- 1st Karma Pradhana life – 2nd Jnana Pradhana Life.

% Tage Difference :

- One commonly benefits, one indirectly benefits.

d) Tad Darshanat :

- Idea found in Veda.

Tatu :

- Saha Vishaya, Vihita karma Punyam is Jnanam friendly.
- Vihita karma tat Shabdaha – Jnana Aviroadaha.
- Jnanam Saha Kartavyam, Sadakatvat is Darshanat.

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22 Tame tam Veda....
- Karma Yoga in Gita Bhashyam, Shankara refers Karma to Vihita Karma.
- Vihita karma Jnana Sadhakam, Kamyam karma is Jnana Badakam.

- Karma Yogi = Pancha Maha yogi Pradhani not Kamya Karma Pradhani.
- Running Business, not a Kamya Karma.
- Earning money for Pancha Maha yagya.
- Survival and Enjoyment – Incidental, 2 More years of service, not earning.
- Agnihotra is Upalakshana for Pancha Maha Yagya.
- Kamya karma also part of karma Yoga, Secondary sense.
- Do karma Yoga, Ishvara Aradhana take it as Ishvara Prasada.
- As product of Chitta Shudhi is Ramaprasad, Krishnaprasad, Deviprasad.
- Drop Chitta Shudhi, Drop by product.
- Pancha Maha Yagya Janita Chitta Shudhi – Big Phalam.
- Read Gita, Connect to Brahma Sutra.

Sutra 17 :

अतोऽन्यापि ह्येकेषामुभयोः ।

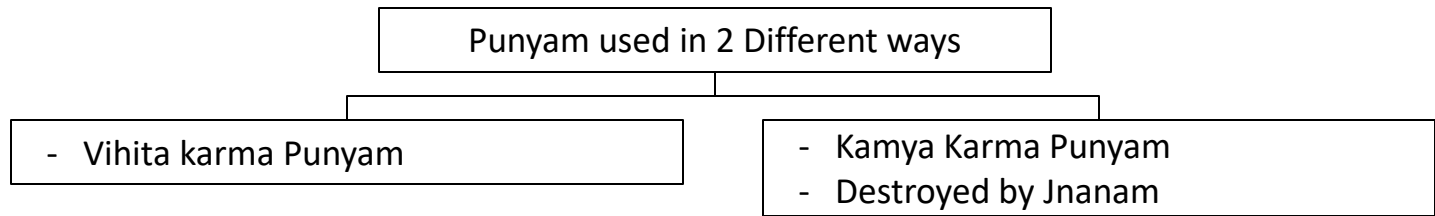
Ato'nyapi hi ekeshamubhayoh

For (there is) also (a class of good works) other than this, according to some. (There is agreement) of both (teachers, Jaimini and Baadarayana) (as to the fate of those works). [4 – 1 – 17]

- Vihita karma Punyam, remains friendly, not destroying Jnanam.
- It is Utilised for Jnana Yogyata, Jnana Prapti.
- If Punyam not destroyed by Jnanam, how you say destroyed by Punyam in Sutra 14.

Contradiction?

- Punyam used in 2 Different ways.



- Agnihotradhi Punyam not destroyed.
- Kamya karma Punyam done in this Janma or Previous Janmas, like going to Svarga Loka also destroyed by Jnanam – mentioned in Sutra 14.
- Some Punyam distributed to Non Mumukshus.
- Material benefits – Go to Devotees. Papam goes to some who harm Jnanis mentioned in Tattwa Bodha.

Sutra 17 :

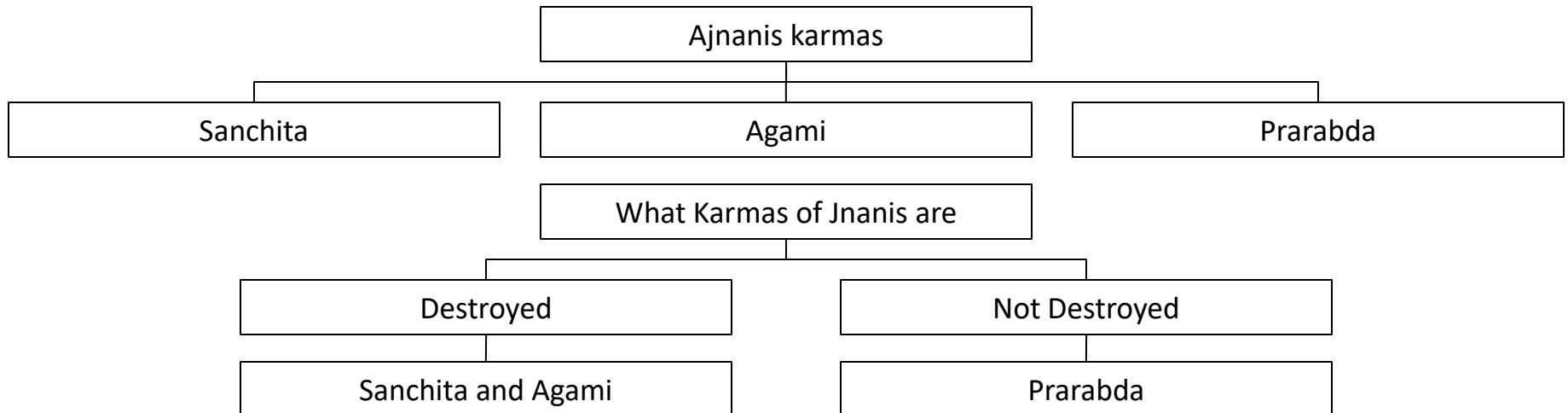
अतोऽन्यापि ह्येकेषामुभयोः ।

Ato'nyapi hi ekeshamubhayoh

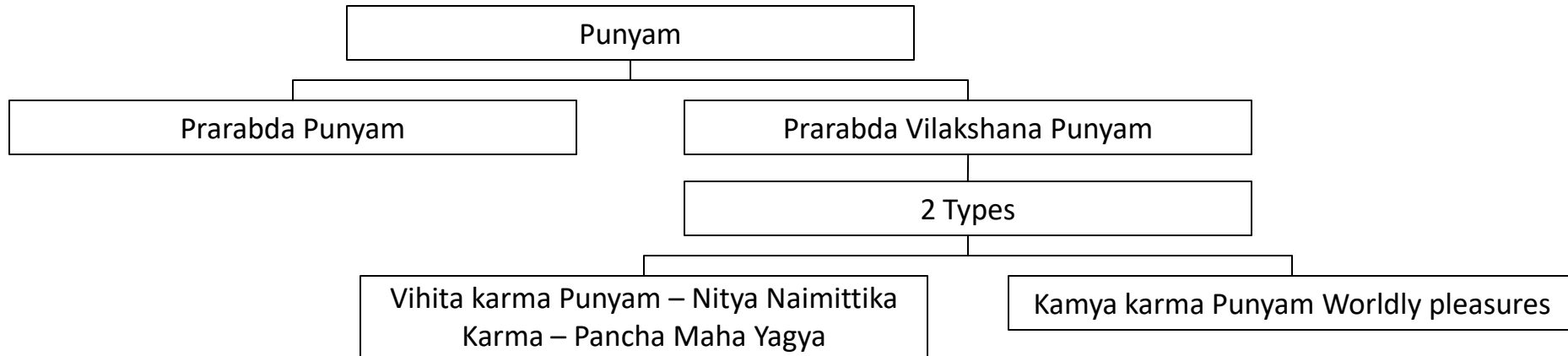
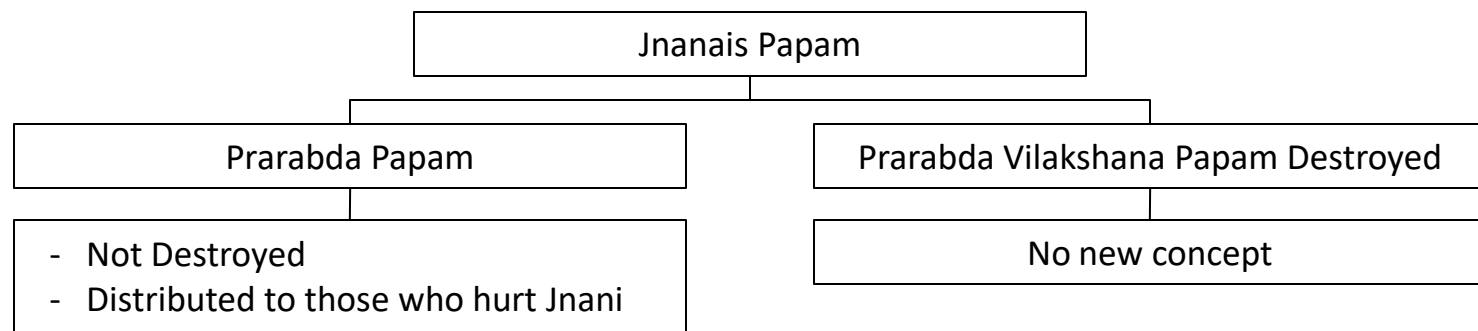
For (there is) also (a class of good works) other than this, according to some. (There is agreement) of both (teachers, Jaimini and Baadarayana) (as to the fate of those works). [4 – 1 – 17]

General Analysis :

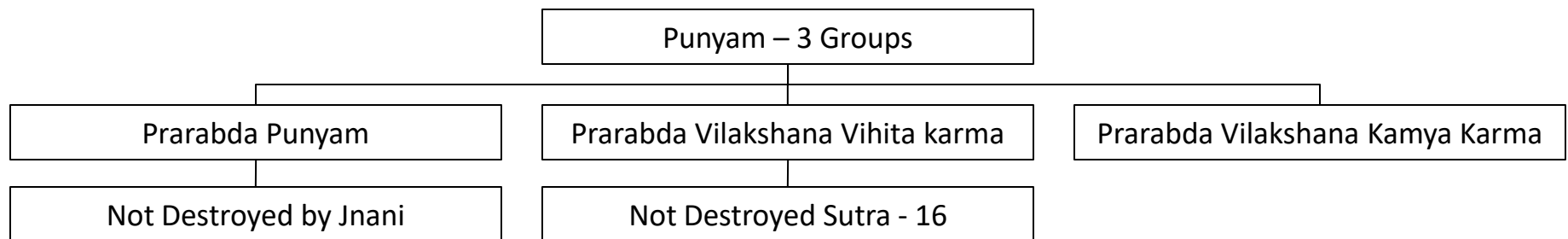
- What happens to karmas of Jnanis – New concepts given.



Vyasa	Swami
<ul style="list-style-type: none"> - Prarabdam = Arabdam Karyam - Sanchita (Agami Max) – Anarabda karyam 	<ul style="list-style-type: none"> - Prarabdam - Prarabda Vilakshanam(Other than Prarabdam)



- Name, Fame, Children, position – Unfructified Kamya Karma Punyam.



- Undestroyed Karma will give Punar Janma.

Lecture 354

- Name, fame, children, position, Unfructified Kamya Karma, Punyam will be Utilised, absorbed by Jnani.
- Rise of Knowledge only because of Prarabda karma, Vihita Vilakshana Punyam.

Gita :

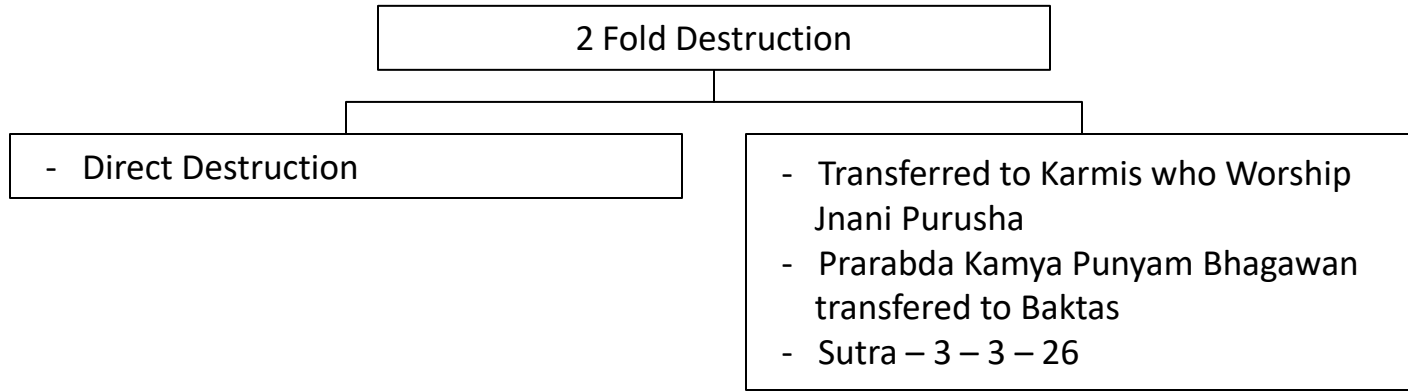
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५ ॥

But the yogi, who strives with assiduity, purified from sins and perfected (Gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

- Good karmas done Utilised, not destroyed.

17th Sutra – 3 Points :

- a) Prarabda Vilakshana Karma, Punyam will be destroyed by Jnanam.
- b) Some Kamya karma – 2 Fold Destruction.



हानौ तूपायनशब्दशेषत्वात्कुश
च्छन्दस्तुत्युपगानवत्तदुक्तम् ।

Hanau tupayanasabdaseshatvat
kusacchandastutyupaganavattaduktam

But where only the getting rid (of the good and evil) is mentioned (the obtaining of this good and evil by others has to be added) because the statement about acceptance is supplementary (to the statement about the getting rid of) as in the case of the Kusas, metres, praise and hymns or recitations. This (i.e., the reason for this) has been stated (by Jaimini in Purvamimamsa). [3 – 3 – 26]

- Satya Putranya Dahyam Upavanti Sukrutaha Sadhu Krityaha Vishantaha papa.
 - Sons of Jnanis will take his worldly property.
 - Danam = Weath, Adatte = Share.
 - Those who worship Jnani will get Jnanis Vilakshana Kamya karma Punyam.
- b) Some Kamya karma Punya Shared by Worshippers of Jnani.
- c) Accepted by Jaimini and Badarayana Prarabda Vilakshana Kamya karma has to be eliminated.
- Kamya Karma is Unconducive to Moksha.
 - Therefore, should be eliminated.

Word Analysis :

a) Api :

- There is Prarabda Vilakshana Kamya Punya Karma also.

b) Anya :

- Which is different

c) Ataha :

- From this Punyam, Prarabda Vilakshana Vihita Karma, Punyam which is already Utilised.

Significance :

a) Api :

- Mentioned in Previous Sutra.

b) Tesham Hi :

- Statements of certain Branches of Veda mention about the distribution of some of Prarabda Vihita Kamya karma Punyam.

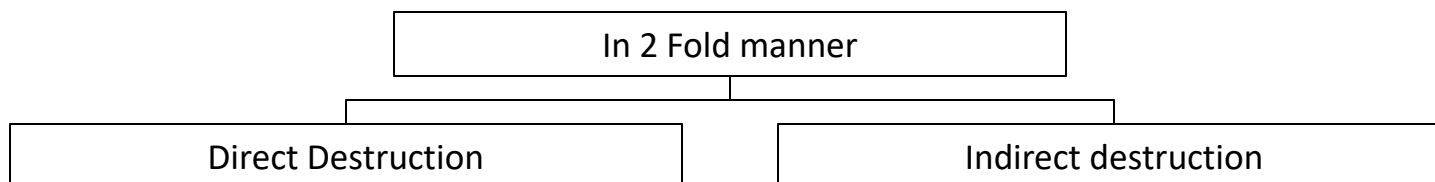
c) Ubayo :

- This is conclusion of both Vyasa and Jaimini, above is running meaning.

Significance :

a) Ataha :

- Prarabda Vilakshana Vihita karma Punya in previous Sutra.
- Panchami – Other than Punyat.
- There is Prarabda Vilakshana Kamya Punyam is also there.
- That alone is destroyed.



b) Eke Sham Sankhyam :

- Some Vedic Branches talk about their distribution to Worshippers.
- Sutra 3 – 3 – 26 some papas go to people who hurt Jnanis.

c) Ubayaho :

- This is accepted by Jaimini and Vyasa.
- Spiritually unconducive nature of Kamya karma Distributed.

Shankara :

a) Distribution not to be taken Literally :

- Only Artha Vada Vakyam glorification of Jnani not a fact.
- Prarabda Vilakshana Kamya karma Destroyed by Jnanam.

b) Why then Upanishad talk about it? What is purpose?

Purpose :

- So that people will worship, Jnanis for Snatching his Punyam, To encourage people to worship Jnani.

c) Is Worshipping futile?

- Bhagawan will give Punyam for Jnani Worshipper.
- Punyam getting transferred from Jnani not a Fact.

d) Why can't we take transference as a fact?

- Yaha Karta Saha Eva Bokta, somebody's Karma can't be transferred to somebody.

Bhashyam :

- Brahma Sutra 3 – 3 – 26, transference of Punyam only glorification not a fact why?
- Punya Papa transference is Artha Vada, Actual transference never possible.

Fact :

- Worshippers of Jnanis get Punyam from Bhagawan.
- Those who harm Jnanis get Papam.

Sutra 18 – 13th Adhikaranam :

यदेव विद्ययेति हि ।

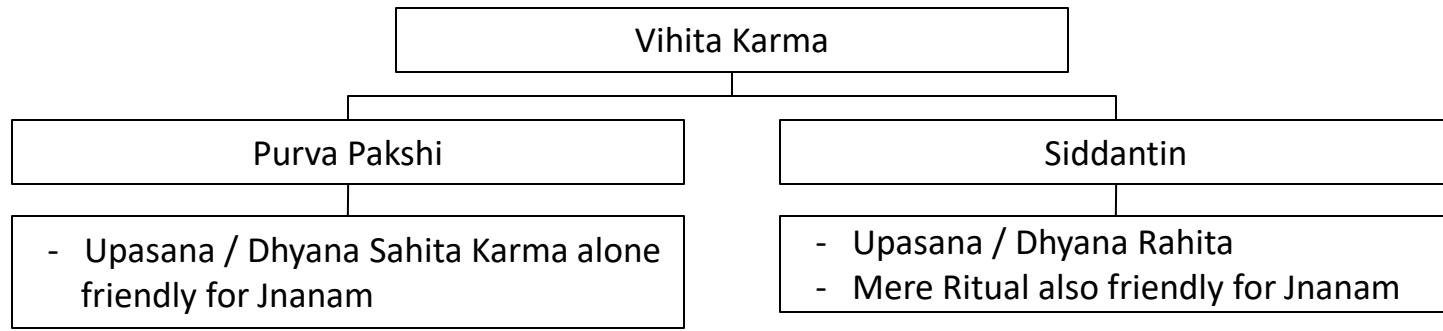
Yadeva vidyayeti hi

Because the text “whatever he does with knowledge” intimates this. [4 – 1 – 18]

- Vidya Jnana Sadhana Adhikaranam – One Sutra

Doubt based on 16th Sutra :

- Prarabda Vilakshana Vihita karma, Punyam Utilised for Jnanam.
- In this Janma, Vihita Karma helps in Vedanta study, Jnana Yogyata, Nishta, Moksha Prapti.
- Kamya Karma will not help Much, Normally Kama Enemical to Moksha.
- Vihita Nitya karma like Agnihotra, Deva Yagya, Pancha Maha Yagya, temple Visit, Sandhya Vandam etc.



Vyasa :

- Both Upasana Sahita and Upasana Rahita useful – Vihita Karma not Kamya Karma.
- Purva Pakshi also comes with Sruti / Yukti / Anubava Pramanam not wild, speculative objection.

Chandogyo Upanishad :

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद
नाना तु विद्या चाविद्या च यदेव विद्यया करोति
श्रद्धयोपनिषदा तदेव
वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति १०

Tenobhau kuruto yascaitadevam veda yasca na veda.
nana tu vidya cavidya ca yadeva vidyaya karoti
sraddhayaopanisada ta eva viryavattaram bhavatiti
khalvetasyaivaksarasyopavyakhyanam bhavati.

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [About Om], with faith in the teachers and in the Scriptures, and according to the principles of the Upanishads [or of Yoga] is more fruitful. This certainly is the right tribute to Om. [1 – 1 – 10]

- Yad = Vihita karma / Ritual done, Vidyaya = Done with Upasana, combination.
- Veeryavat Bavati = Above more efficacious, powerful.
- Veda glorious – Ritual , Upasana recommended, conducive to knowledge.
- Kevala karma Without combination not Jnana Upayogi.

Shankara :

- 16th Sutra – Interpret properly, Agnihotra – Upasana Sahita.
- Agnihotra – Jnanaya Moksha Bhavati.

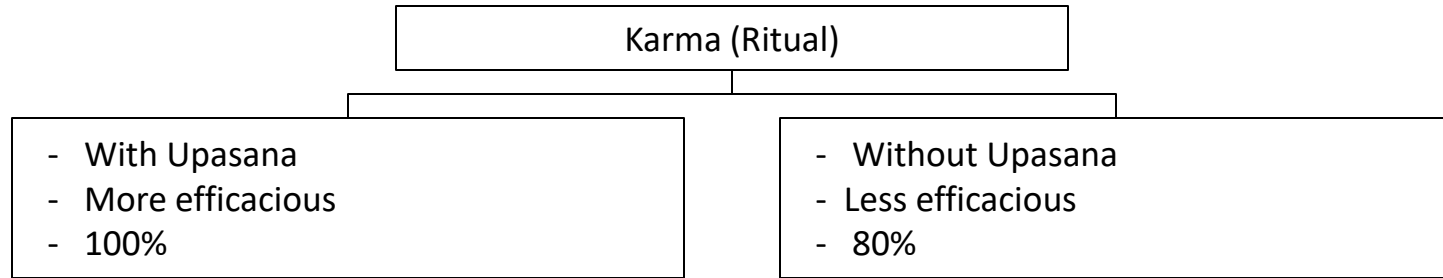
Siddanta :

- Given in this Sutra – Kevala karma conducive to knowledge both conducive.

Pramanam :

a) Purva Pakshi Vakyam – Chandogyo Upanishad :

- Chapter 1 – 1 – 10 correct meaning as follows.



- Tava = Comparitive degree
- Only gradation different, both give Punya Phalam, conducive to Knowledge.

b) 2nd Pramanam :

Brihadaranyaka Upanishad :

- Chapter 4 – 4 – 22 – Tame Tam....

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिन्नेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्,
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः; एष भूताधिपतिः; एष भूतपातः;
 एष सेतुर्विधरण एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति
 यज्ञेन दानेन तपसाऽनाशकेन; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः
 प्रव्रजन्ति । एतद् स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां
 नोऽयमात्मायं लोक इति; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च
 लोकैषणायाश्च व्युत्थायाश्च भिक्षाचर्यं चरन्ति; या होव पुत्रैषणा सा वित्तैषणा,
 या वित्तैषणा सा लोकैषणा, उभे होते एषणे एव भवतः । स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
 अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
 एतमुर्हैवैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभे उर्हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ prāṇeṣu ya
 eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī sarvasyeśānaḥ
 sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa bhūtādhipatiḥ,
 eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
 tametaṃ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena
 tapasā'nāśakena; etameva viditvā munirbhavati |
 etameva pravrajino lokamicchantaḥ pravrajanti |
 etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante,
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti;
 te ha sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
 vyutthāyātha bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā,
 yā vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo nahi śīryate,
 asaṅgo nahi sajyate, asito na vyathate, na riṣyati;
 etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
 ataḥ kalyāṇamakaravamiti; ubhe u haivaṣa ete tarati,
 nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 – 4 – 22]

- Yagyena Vihita karma
 - Danena
 - Tapasena
- } All Sadhanas help in Moksha
- Each independently helps and Independently enumerated.
 - Kevala karma also conducive to Jnanam.

Word Analysis :

a) Itihi :

- Based on Sruti Statement.

b) Tad – Eva Vidyaya :

- Chandogyo Upanishad : Chapter 1 – 1 – 10 karma done with meditation is more efficacious.
- We conclude that Karma without meditation is also efficacious, less efficacious.
- 16th Sutra Agnihotra Adhi includes Upasana Sahita and Rahita Agnihotra.
- Take both as conducive to Jnanam.

Significance :

- ‘Yad Eva Vidyaya iti’ indicates Chandogyo Upanishad.

a) Hi :

- Based on, supported by we come to conclusion.
- Kevala Karma also efficacious, Upasana karma also efficacious, both help Jnanam.
- Gives indirect benefit to Sadhakas, you can get Chitta Shudhi whether you practice meditation or not.
- Add meditation, Chitta Shudhi quickened.

Sutra 18 :

यदेव विद्ययेति हि ।

Yadeva vidyayeti hi

Because the text “whatever he does with knowledge” intimates this. [4 – 1 – 18]

- Jnanis Karmas destroyed, experience Distributed.
- Prarabda Vilakshana Vihita karma Punyam used for Knowledge.
- Upasana Sahita, Rahita, Vihita Karma.
- Both useful for Jnanam, Kamya Karma not Vedanta friendly, not conducive.

Aim of Seeker :

- Gradual reduction of Kamya karma.

Gita :

- Krishna Criticises Kamya Karma and Karmi in Gita :

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयो ऽव्यवसायिनाम् ॥ २-४१ ॥

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.[Chapter 2 - Verse 41]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥

Flowery speech is uttered by the unwise, taking pleasure in the Eulogising words of Vedas, O Partha, Saying, ‘There is nothing else’ [Chapter 2 - Verse 42]

- Karma Khanda – Criticised – Yamimam Pushpitam, Veda Veda...

Gita :

कर्मण्येवाधिकारस्ते मा फलेषु कदा चन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गो ऽस्वकर्मणि ॥ २-४७ ॥

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

How to Reconcile?

- Interpret correctly, Karmya Karma – Karma Kandam.
- Vihita Karma – Vidhanam encouraged as part of Karma Khanda.

Pramanam :

- 12th and 13th Adhikaranam.
- These are Pramanam for Gita Chapter 2 – Verses.
- Kevala Vihita karma and Upasana, Sahita Vihita Karma – Are Vedanta Friendly.
- Continue with study of Vedas.
- Yagya, Dama, tapa karma Na Tyajet, Don't be over confident... I am Beyond religion Puja, Japa.
- If Proper Sadhanas are not there, Jnana Nishta may not take place or continue.
- Follow Ashrama karma implicitly, Sanyasa – Don't be over confident.

Maintain Sadhana Chatushtaya Sampatti :

- Maintain constant Vigil for Sadhana Chatushtaya Sampatti.
- Tendency – To drop Sadhana Chatushtaya Sampatti.

भोगेनत्वितरे क्षपयित्वा सम्पद्यते ।

Bhogenatvitare kshapayitva sampadyate

But having exhausted by enjoyment the other two works (viz., good and evil works, that have begun to yield fruits), he becomes one with Brahman.[4 – 1 – 19]

- Itara Kshapayitva Adhikaranam.

Subject :

- Doubt after 15th Sutra – Sutra 19 has connection with 15th Sutra Anarabda Karye Evatu Purve.
- Jnanam destroys only Prarabda Vilakshana Karmani.
- Arabdam Karyam = Prarabda.
- Anarabda = Sanchita and Agami.

Sutra :

- Jnanam destroys Non Prarabda karma, indirectly means Jnanam does not destroy Prarabdam.
- Implied in 15th Sutra.
- What will happen to Prarabda?
- Karma is obstacle to Moksha
- As long as karmas are not destroyed Moksha is obstructed.

Then what happens to Jnani?

- 12th and 13th Adhikaranam – Incidental Prasangita Adhikaranam – Not required for flow of Discussion.
- Right flow – After 11th Adhikaranam read 14th Adhikaranam – is Sangatih.
- Prarabda exhausted by experiencing pleasure and Pain :
- Prayaschitta, Parihara – Not for Jnani – He is not interested.

- Last Bundle of karma, experience and get out.
- Jnani topic here in this Sutra, In case of Ajnani, Parihara talked.
- Exhaustion of Prarabda is w.r.t Videha Mukti not Jeevan Mukti.
- Freedom from Shariram happens only after Prarabda Exhaustion.
- Until Prarabda Kshayaya, body will continue.

Does Jeevan Mukti Require Prarabda Kshayaya?

- It does not require, it coexists with Prarabdam, these are corollaries.

b) How Jeevan Mukta exists with Prarabdam?

- Prarabdam = Sukha, Dukha, Anubava Slavery, Jeevan Mukti = Freedom.

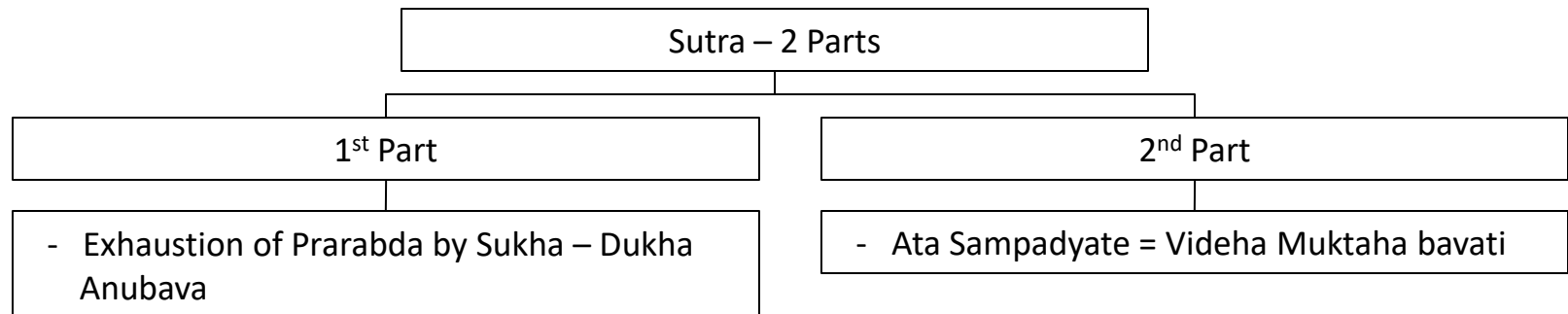
c) How it coexists?

- All systems ask this question, Other philosophies don't accept Jeevan Mukti.
- Disease in body, how you claim Jeevan Mukti with old Age, disease.
- It can coexist if one understand Sukha, Dukha Anubava as Mithya or Vyavaharika Satyam and oneself as Paramartika Satyam.

d) When Jeevan Mukta Says :

- I am free with cancer it is because of Vedanta – 2 Tier Philosophy.
- Paramartika - Ananda Svarupa, Vyavaharika – Disease Satta Bhedat, Jeevan Mukta Sambavati.
- Once Prarabda is exhausted, Brahman Aikyam – This is topic.

General Analysis :



Doubt :

- How Jnani has Dukha Anubava? Because of his Papam.

Question :

- How Jnani has Papam? World Adhore him.
- We refer to Papam performed, before he became Jnani in Purva Janma.
- Not talking of Jnana Anantara Papam but Purva Agyana Kale Papa Anushtanam.
- All Jnanis have Papams also, Fructifying Papams gives all troubles.
- We did not expect, Unimaginable troubles.
- World disturbed by event, Jnani Sees hand of Prarabda, Jnani says this will also Pass away.
- Prarabdam not eternal will also go away.
- Will not produce more Karma Sanchita destroyed, Agami Avoided, let us have Anubava of remaining Prarabda and then go.

2nd Part of Sutra :

- Ata Sampadyate = when Prarabda exhausted, 3 Karmas gone for Jnani.
- Death of Jnani = Death of 3 Sharirams Simultaneously.

When Ajnani Dies :

- Only Sthula Dies, Sukshma and Karana Shariram rejoins.

Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

Vedanta-vijnana-suniscit-arthah sannnyasa-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve ॥ 6 ॥

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Karma is bond which Keeps Sukshma Karana Shariram as Unit.
- Iceberg – Maintained because of low temperature.
- When sun comes, Bonding gone. Bonding is Karma – Sharira Trayam goes.
- Jeevan Mukta becomes Videha Mukta.

Word Analysis :

- Bhogena Tu Itare Kshapitva Sampadyate.

a) Tu :

- However.

b) Kshapitva Itare :

- After Exhausting other karmas.

c) Arabda Karye :

- Other than Non Prarabda Karmas = Prarabda Karma.

d) Itare :

- Arabda Karye (Dual Punyam and Papam)
- Itarat, Itaret Na Pumsakalinga – Dvivachanam.
- Object of Kshepaitvat.

e) Kshapa Yitvat :

- To get exhausted.

f) Tu :

- However

Other :

- Prarabda Punya Papa karmas.

c) Bogena :

- By going through experiences.

d) Sampadyate :

- Jnani merges into Brahman.

Significance :

a) Itare :

- Other.

15th Sutra :

- Prarabda Vilakshana, Karmas = Anarabda Karye.
- Here Anarabda Karye Vilakshana.
- To Differentiate Prarabda from others.
- Others destroyed, Prarabda not destroyed.

b) Bogena :

- How Jnani Exhausts?
- By Being Bokta but all the time remembering, Bokta is Mithya, lower order of reality.
- Sukha Dukha Anubava by Means of Bhoga.

c) Sampadate :

- At end of Exhaustion, Jnani merges.
- Sampad = Eki Bava, Upanishadic Expression.

Chandogyo Upanishad :

- Until Karma is exhausted he Survives.
- Ataha Sampasye in Upanishad = Jeevan Mukti.

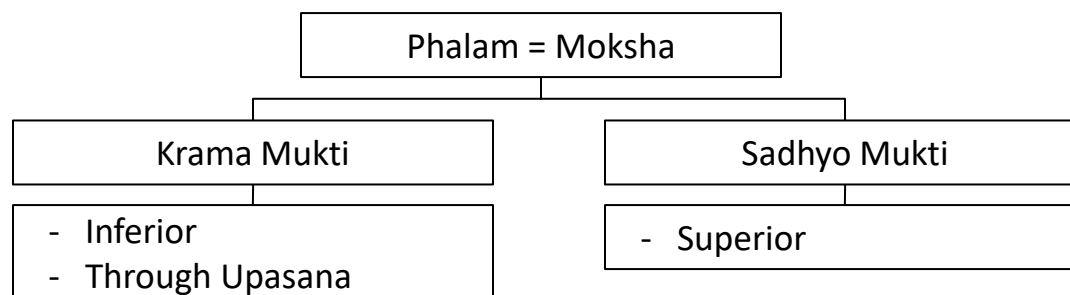
Aside Topic :

- Jeevan Mukta Merges into Brahman - No Actual Merger.

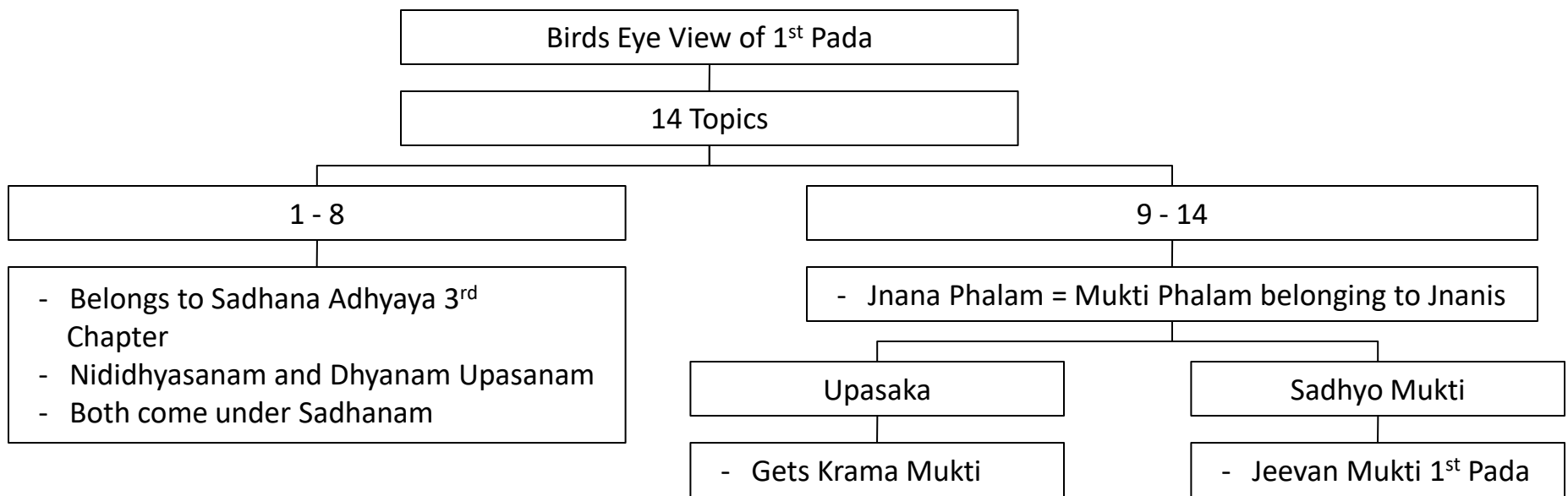
Example :

- Ghatakasha Merging into Mahakasha when pot is Broken.
- Pot Space merging into total space, expression – No Movement or Change in Pot Space.
- There is only change in vision.
- Previously used pot space, now say total space.
- Change only in observer no Change in Space.
- Jeevan Mukta = Enclosed consciousness, Videha Mukta = Unenclosed consciousness.
- No difference at all between Jeevan Mukta and Videha.

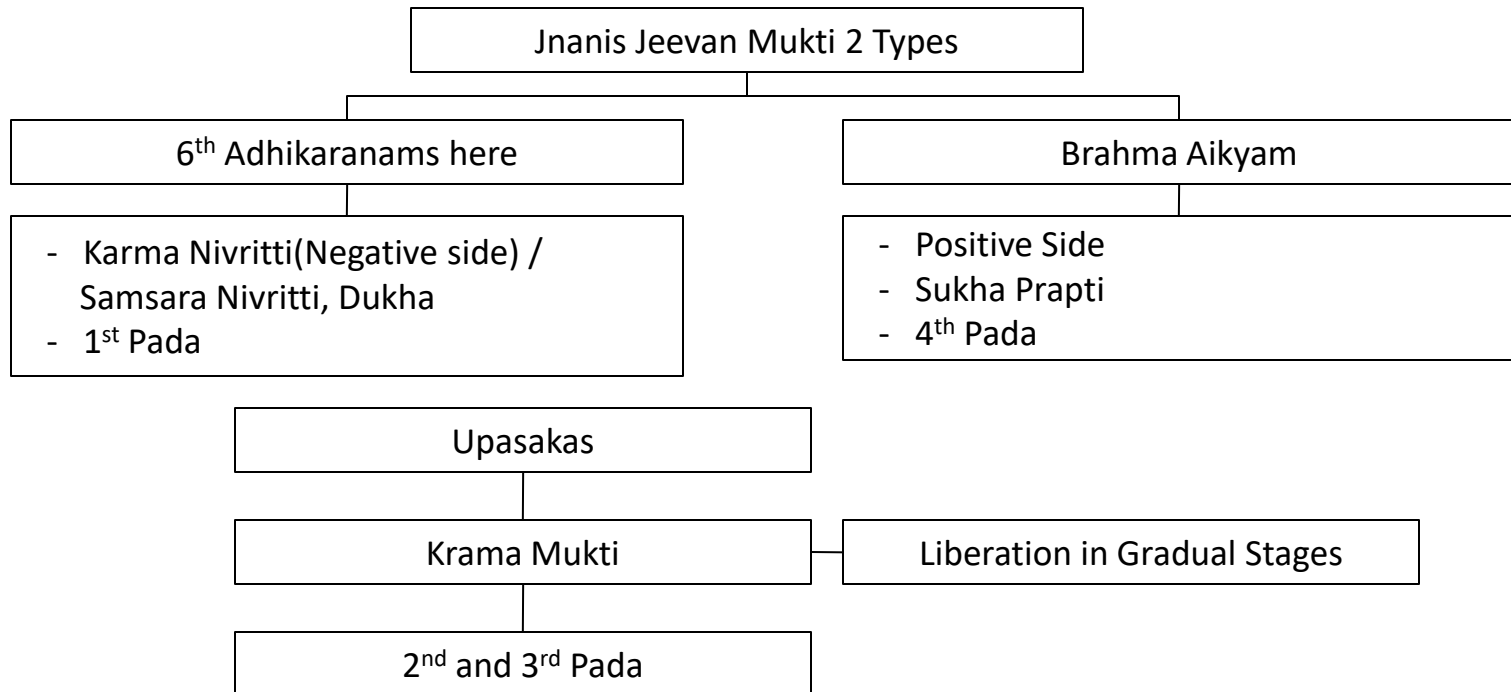
Why added to Phala Adyaya?



- Gradation in Phalam caused by Sadhana.
- Qualitative differences in Sadhana.
- When we have real Phalam, remember role of Sadhana.
- Therefore Sadhana incorporated in Sadhana Phala Adyaya.
- Qualitative differences in Phalam depends on Sadhana Mukta.
- Difference only in observers Mind, Chapter 4 – 1st Pada Over.



Why not Added in 3rd Pada Chapter?

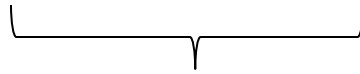


2nd Pada :

- 11th Adhikaranams – 21 Sutras stages of Liberation.

a) Departure – Utkranti :

- Upasaka Jiva leaves body, Jnani Jiva has only Merger.
- Jiva = Sukshma Shariram and Karana Shariram and Chidabasa



Comes Out

b) 2nd Stage – Travel :

Gathi :

- Highway – Shukla Marga, toll payment is Upasanas done.

c) 3rd Stage :

- Brahma Loka Prapti – Reaching destination.

d) 4th Stage :

- Jnanam – gaining Nirguna Aikya, Jnanam – Aham Brahma Asmi.
- Learnt Adharam, Madura Krishna in Prithvi Loka.

e) 5th Stage :

- All Devatas Pralayam – Mukti including Brahmaji and Upasaka merge into Brahman.

5 Stages :

- Utkranti, Gathi, Brahma Loka Prapti, Jnanam, Mukti.

2nd Pada :

- Concentrates on Utkranti Pradhanam Pada for Upasaka.

3rd Pada :

- Shukla Gathi Pradhana Pada – Travel – Stops / Stations etc.

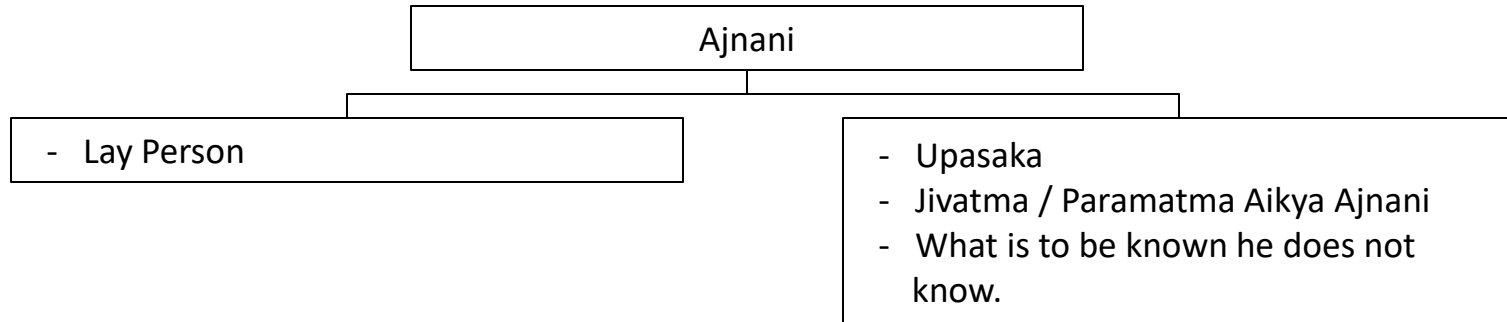
Utkranti – Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजो
मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु
सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः
प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ६

Tasya kva mulam syadanyatradbhyo'dbhih somya sungena tejo
mulamanviccha tejasa somya sungena sanmulamanviccha sanmulah
somyemah sarvah prajah sadayatanah satpratistha yatha nu khalu
somyemastisro devatah purusam prapya trivrttrivradekaika bhavati taduktam
purastadeva bhavatyasya somya purusasya prayato vanmanasi sampadyate manah
prane pranastejasi tejah parasyam devatayam || 6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O somya, as this person is dying, his speech merges into the mind, his mind into prana, his prana into fire, and then fire merges into Brahman, the Supreme Deity. [6 – 8 – 6]

- When Ajnani dies what happens, explained in Anubhuti Prakasha also.



Stages of Utkranti :

- a) Organs (Indriyas) withdraw from Golakam in Sthula Shariram
 - Vak – Manasi Sampadyate speech withdraws into Mind.
 - Only Mental speech possible so many things I want to say, mouth does not co-operate.
 - All indriyams withdraw into Mind.
- b) Mind withdraws into Tejas Tatvam.
 - Temperature still there, thoughts are gone only life is there.
- c) Tejas merges into Ishvara, here Vak Manasi Sampadyat, Therefore called Vak Adhikaranam.